

A Battle-Door

FOR
TEACHERS & PROFESSORS
TO LEARN.

Singular & Plural;

*Thou to Many, and Tbon to One: Singular One, Tbon;
Plural Many, You.*

Wherein is shewed forth by Grammar, or Scripture Examples, how several Nations and People have made a distinction between *Singular* and *Plural*. And first, In the former part of this Book, Called *The English Battle-Door*, may be seen how several People have spoken *Singular* and *Plural*; As the *Apharsathkites*, the *Tarpelites*, the *Apharstes*, the *Arch-wites*, the *Babylonians*, the *Susauchites*, the *Dehavites*, the *Elamites*, the *Temanites*, the *Naomites*, the *Shnites*, the *Buzites*, the *Moabites*, the *Havites*, the *Edomites*, the *Philistines*, the *Amalekites*, the *Sodomites*, the *Hittites*, the *Midianites*, &c.

Also, In this Book is set forth Examples of the *Singular* and *Plural*, about *Thou*, and *You*, in several Languages, divided into distinct *Battle-Doors*, or *Formes*, or *Examples*; *English*, *Latine*, *Italian*, *Greek*, *Hebren*, *Caldee*, *Syriack*, *Arabick*, *Persick*, *Ethiopick*, *Samaritan*, *Coptick*, or *Egyptick*, *Armenian*, *Saxon*, *Welsh*, *Mence*, *Cornish*, *French*, *Spanish*, *Portugal*, *High-Dutch*, *Low-Dutch*, *Danish*, *Bohemian*, *Slavonian*. And how Emperors and others have used the *Singular* word to *One*; and how the word *You* came first from the Pope.

Likewise some Examples, in the *Polonian*, *Lithonian*, *Irish* and *East-Indian*, together with the *Singular* and *Plural* words, *thou* and *you*, in *Sweedish*, *Turkish*, *Muscovian*, and *Curlandian*, tongues.

In the latter part of this Book are contained severall bad unfavoury Words, gathered forth of certain School-Books, which have been taught Boyes in *England*, which is a Rod and a Whip to the School-Masters in *England* and elsewhere who teach such Books

George. Fox. John Stubbs. Benjamin Furley.

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AN INTRODUCTION: Which is, *a leading into the* BATTLE-DOOR which is, *The Entrance into Learning.*

FOR all you Doctors, Teachers, Schollars, and School-masters, that teach people in your *Hebrew, Greek, Latine, and English* Grammars, Plural and Singular; that is, *Thou* to one, and *Tou* to many, and when they learn it, they must not practise it: what good doth your teaching do them? for he is a Novice, and an Ideot, and a fool called by *Tou*, that practises it; Plural, *Tou* to many; and Singular, *Thou* to one.

NOW People, What good doth all your giving money to these School-masters, Teachers, and Doctors, to teach your children Singular and Plural, in their *Accidence, and Grammars*? what good doth your learning do them, when you do not intend, that they should practise it, when they have learned it; that is, *Thou* to one, and *You* to many, he is called clownish, and unmannerly, if your childe practise that which he hath learned at School, which you have paid for, he is called a Clown, and unmannerly, and ill bred. (Mark) Then I say, All the Schollars, all the Doctors, and Teachers, and School-masters then are them that teach people ill-breeding, and unmannerliness; which teaches Singular to one, and Plural to many; For that is it they teach them, as you may read in the *Accidence, and Grammar*; as, *amas, thou lovest; amatis ye or you love*: and so all your Learning is come'd to nought, and all your money is spent in vain, and all the Doctors, Teachers, and Schollars profits them not; for they come to be unmannerly, and called ill-bred, and Clownes, when they speak the Language Singular and plural, *thou* to one, and *you* to many: And so, if people must not practise that which they learned of them, this will make people believe, its a work of darkness; But come people, do as they say, though they say, and do not. Though they do not speak Singular to every one, but plural to one, though they teach it, but *thou* to one, and *you* to many.

But, why do the Translators translate the Bible, *Thou* to one, and *You* to many, Italian, Greek, Hebrew, and Latine; (Dutch Bibles, high and lowe) French Bibles, and Welch and English Bibles, and others, Plural and Singular, *thou* to one, and *you* to many, if the people should not practise it, *thou* to one, and *you* to many? Why do the Translators translate it so? *thou* to one, and *you* to many, if the people should not practise it, and say *thou* to one, and *you* to many, seing he is an Ideot, and a Novice, and a fool, and an ill-bred Clown, and unlearned, and unmannerly, by all the Doctors, School-masters, Teachers, Lawyers, Magistrates, and Schollars, that say *thou* to one, and *you* to many: Why did all the Translators translate the *Accidence and Grammar* singular and plural, *thou* to one, and

you to many, which is to make Clowns of them, and Ideots, and Fools and Novices? and why could you not have let you have stood in all the Bibles, and Accidences, and Grammars, and never have translated the word thou to one, if they be Ideots and Fools, that sayes thou to one, and you to many? Do you not in this say that the Prophets, Apostles, and Saints were Ideots and Fools, for saying thou to one, and you to many; and say, you are wiser than them all; and you may say, you to all, though we have set it otherwise in our Accidence, and Grammars, and Bibles, and teach so, and whip all that do not learn so: May not the Nations question, and all People, the Teachers, that they are not as ignorant in other things, in other Doctrines, Principles, & points, as they have been, and are of the plural & singular Language, in their tongues, that is you to many, & thou to one? who said, it hath been in other Languages, you to one, have not they deceived the Nations, think you, in other things as well as this, as you may read in this Battle-door.

The Teachers of the world, and Schollars have been either very Ignorant of Tongues, or else wilfull, that they would have you spoken to one, which is thou; and this may give all people to see, in saying that it was you in other Tongues to one, that they are them which corrupts the Languages, and are exalted, taking glory to themselves, and have the Plural put upon them for the singular, which is vulgar.

All Languages are to me no more than dust, who was before Languages were, and am come'd before Languages were, and am redeemed out of Languages into the power where men shall agree: but this is a whip, and a rod to all such who have degenerated through the pride, and ambition, from their natural tongue, and Languages, and all Languages upon the earth is but Naturall, and makes none divine, but that which makes divine is the Word, which was before Languages, and Tongues were.

Men, crying up Tongues to be the Original, and they have degenerated from the Tongues which they call the Originall, which is not the Originall, which be the Naturals, I look upon the natural Languages no more than men to learn to dress a horse, or women to sweep a house, as to divine things; For in the beginning was the word, which was before Natural Languages were.

For speaking the word Singular and Plural we have been stoned, and persecuted by the Priests, and Professors Generation, and our lives in jeopardy dayly; What sayes Thou? Thou to me.

Here is a touch of your Pricks, and your stuff of your one way, but not that it is ours, for all these are in the confused State; for we could do it without pricks, but onely there is a great Company in the blindness and ignorance, which cannot read without them, nor cannot tell what to make of our words without them, therefore we come to let you see your own way, and your own teaching, that you may read your own, and how contrary you have been in your own way, in your teaching, as in Accidence, and Grammar, and Bible.

A BATTLE-DOOR

FOR
TEACHERS and PROFESSORS
TO LEARN

Plural & Singular:

YOU to *Many*, and *THOU* to *One*; Singular
one, *Thou*; Plural *many*, *You*.

That now why the Teachers, of the World, Schollars
and School-masters, teach People and Children
which will not have People, nor Children, speak
Thou to *one*, and *You* to *many*, is not sense, nor
good Latine, nor good English, nor good Greek,
nor Hebrew: Therefore, to you that stumble at the word *Thou*
to a particular, because we do not say *You* to a particular, is this

*The Light which
Christ hath en-
lightned you with-
all, believe in
that, the anoynting
within you, you
may know to teach
you.*

Geo. Fox.

B

BATTLE-

BATTLE-DOOR is for you to learn, that you may speak *Thou* to *one*, Singular, *You* to *many*, Plurall.

Singular is *Thou*, is to a single man or woman, or to *God*, to *one*, or *Christ*.

Plural is to *many*, or } *You*, is to *many*, men or women.
more than *one*,

In Latine, *Tu* is *thou* singular, and *Vos* is *you* plural.

In Hebrew } *אתה* *attah*, *Thou* man singular, *אתם* *attem*, *Ye*,
or *You* men plural.

at, or *את* *at*, or *אתי* *atti*, *thou* woman singular, *אתם* *atten*, *ye*, or *you* women plural.

In Greek, *συ*, *Su* is *thou* singular: and *ὑμεῖς*, *humeis* is *you*, or *ye* plural.

The Arabick is the same, *Thou* to *one*, *You* to *many*. The Syriack, Ethiopick, Caldee, the Egyptian, the Samaritan, &c.

God spoke singular to *one*, God spoke plural to *many*.

Christ spoke singular to *one*, He spoke plural to *many*.

The Saints spoke singular to *one*, The Saints spoke plural to *many*.

Come Priests and Professors, Schollars and School-masters, you have the *Original*, as you call it; to you is this BATTLE-DOOR.

Is not your own *Original*, *Thou* to *one* singular, and *You* to *many* plural; and proper speech, not non-sence? Do not they speak false English, false Latine, false Greek, false Hebrew, false Caldee, false Syriack, and Arabick, false Dutch, false French; and false to the other *Tongues*, that followes here in this Book, that doth not speak *thou* to *one*, what ever he be, Father, Mother, King, or Judge, is he not a Novice, and Unmannerly, and an Idiot, and a Fool, that speaks *You* to *one*, which is not to be spoken to a singular, but to *many*?

THE BATTLE-DOOR
IS FOR YOU TO LEARN
THAT YOU MAY SPEAK
THOU TO ONE, SINGULAR,
YOU TO MANY, PLURAL.
SINGULAR IS THOU, IS TO A
SINGLE MAN OR WOMAN, OR TO
GOD, TO ONE, OR CHRIST.
PLURAL IS TO MANY, OR
MORE THAN ONE, } YOU, IS TO
MANY, MEN OR WOMEN.
IN LATINE, TU IS THOU
SINGULAR, AND VOS IS YOU
PLURAL.
IN HEBREW } אתה attah,
THOU MAN SINGULAR, אתם
attem, YE, OR YOU MEN
PLURAL.
at, or את at, or אתי
atti, THOU WOMAN
SINGULAR, אתם atten,
YE, OR YOU WOMEN
PLURAL.
IN GREEK, συ Su, IS
THOU SINGULAR: AND
ὑμεῖς humeis, IS YOU, OR
YE PLURAL.
THE ARABICK IS THE SAME,
THOU TO ONE, YOU TO
MANY. THE SYRIACK,
ETHIOPICK, CALDEE, THE
EGYPTIAN, THE SAMARITAN,
&c. GOD SPOKE SINGULAR
TO ONE, GOD SPOKE
PLURAL TO MANY.
CHRIST SPOKE SINGULAR
TO ONE, HE SPOKE
PLURAL TO MANY.
THE SAINTS SPOKE
SINGULAR TO ONE, THE
SAINTS SPOKE PLURAL
TO MANY.

BATTLE

O Vulgar Professors, and Teachers, that speaks Plural when they should Singular, *lapis* a stone, *lapides* stones, that is, more than one.

Come you Priests and Professors, have you not learnt your Accidence.

| | | | | |
|---------------|---------------|--|---|---------|
| Singulariter, | { | <i>Ama amato</i> , love thou | { | Say on, |
| | | <i>Amet amato</i> , love he, or let him love | | |
| { | Amemus, | love we, or let us love. | { | |
| | | <i>Amate amatote</i> , love ye | | |
| { | Ament Amanto, | love they, or let them love. | { | |
| | | | | |

| | | | | | | | | |
|-----|---|---------------------------|---|-----------|---|--------------------------|---|---------|
| And | { | <i>Amo</i> , I love | { | Singular. | { | <i>Amamus</i> , we love | { | Plural. |
| | | <i>Amas</i> , thou lovest | | | | <i>Amatis</i> , ye love | | |
| | | <i>Amat</i> , he loveth | | | | <i>Amant</i> , they love | | |

Will not Boyes, and Children, shame Professors and Teachers, through Pride and Ambition, to be degenerated from their own Mother Tongue; to be Fools, and Novices, and Ideots, from that which they learned when they were Children.

But you Teachers, Professors, Schollars and Magistrates, who rages at them that speaks *Singular* to *Sing.* and *Plural* to *Plural*, who pretend that you know Accidence and Grammar, Logick, Rhetorick, and Divinity; yet in practice you must have your BATTLE-DOOR again, but is this Schollar-ship true English, Latine, or sence to say *of us*, instead of, *of me*, to *us* for to *me*; towards *us* for towards *me*, and to put off *you*, for off *thee*? and is not this non-sence, and false English, and false Latine, to put *Nos*, *vos*, *illi*; we, ye, you, and they instead of *Ego*, *tu*, *ille*, I, thou, and he. Read on:

| | | | | | | |
|----------|---|--------------|---|--------|---|-------------|
| Singular | { | I | { | Plural | { | we |
| | | of me | | | | of us |
| | | to me | | | | to us |
| | | towards me | | | | towards us |
| Singular | { | from me | { | Plural | { | from us |
| | | | | | | |
| | | | | | | |
| | | | | | | |
| Singular | { | Thou | { | Plural | { | Ye |
| | | of thee | | | | of you |
| | | to thee | | | | to you |
| | | towards thee | | | | towards you |
| Singular | { | O thou | { | Plural | { | O you |
| | | from thee | | | | from you |
| | | | | | | |
| | | | | | | |

(4)

Singular { He } of him } to him } by him } with him }
 { she } of her } to her } by her } with her }
 { it } of it } to it } by it } with it }

Plural { They }
 { of them }
 { to them }
 { by them }
 { with them }

Singular { My }
 { thy }

Plural { our }
 { your }

Singular { his, her }
Plural { their, theirs }

Singular { My selfe }
 { I my selfe }
 { my own selfe }

Plural { Our selves }
 { we our selves }
 { our own selves }

Singular { Thy selfe }
 { thou thy selfe }
 { thine one selfe }

Plural { Your selves }
 { you your selves }
 { your own selves }

Singular { him selfe }
 { her selfe }
 { it selfe }

Plural { themselves }

Singular { he himselfe }
 { she her selfe }

Plural { they themselves }

Singular { his own selfe }
 { her own selfe }
 { its own selfe }

Plural { their own selves }

To put *us* for *me*, and *they* for *he*, and *you* for *thou*, and *we* for *I*; and to put every one of these words aforesaid out of its proper place, would it not be confusion, and like unto the confused Priests and Teachers speech in the world?

Come Professors, Teachers and Magistrates, would you not be offended to say *Author* for *Authors*, and to say *in Authors* for *in an Author*; or to the *Authors*, for *to the Author*? is not this non-sence, and such as knows not *Singular* and *Plural*? or at least doth not practice it: and to say *learned Authors*, for *a learned Author*, will this please you? *Plural* for *Singular*? or to say *Books* for *a Book*, or the *Books* for *a Booke*, or *in Books* for *in a Book*, is it not contrary to *Plural*, and *Singular*, and sence, and your own Schoole-directions, and contrary to English and Latine?

Is not *Singular*, a Book, an Author, and old Author; and is not *Plural*, Books, Authors, and old Authors? do not rage at them that do not speak *Plural* to *Singular*.

But read the BATTLE-DOOR, that you may come to the Accidence, Grammer, and Bible; by you who pretend you have the Histories.

Who was the first that brought up this evill custome, to put you for thou, or to say we when you should say I; and they, when you should say he; our, when you should say mine; us, when you should say me; your, when you should say thy?

Answer ye learned men, who hath brought this evill custome to put *Plural* for *Singular*? Come ye Doctors and School-masters, and Teachers, and Professors, and Magistrates: Come ye peevish Professors, and Teachers, answer me, and so read again your three Persons (so called) *Singular*, and *Plural*, in this BATTLE-DOOR.

| | | | | | |
|-----------------|------------------------|--|-----------------------------|-----------------------|------------------------|
| <i>Singular</i> | { I thou he } | <i>Plural</i> | { We ye or you they } | { Ego tu ille } | { I that is he } |
| <i>Singular</i> | { nos vos illi } | { that is We ye or you they } | <i>Plural</i> | | |

Now it is not *nos* I, nor *ego* wee, but *ego* I, and *nos* wee; it is not *tu* you, nor *vos* thou, but *tu* thou, and *vos* ye or you; it is not *ille* they, and *illi* he, but *ille* he, and *illi* they.

Some Examples in English alone, about the three Persons in both Numbers, (so called) Singular and Plural.

| | | | |
|-----------------|---|---------------|--|
| <i>Singular</i> | { I have been thou hast been he hath been } | <i>Plural</i> | { We have been ye, or you have been they have been } |
|-----------------|---|---------------|--|

Now to say, *you hast been*, *they hath been*, *thou have been*, *he have been*, is not this non-sence, ye Teachers and Professors? is not this to put the *Plural* for the *Singular*, and not to put the *Singular* in his place? and is not that the non-sence to one, and false.

false English, and false Latine, and ragg'd when the *Plural* is put to the *Singular*.

If you be not like a company of mad men, School-masters, Professors, Teachers, Magistrates, Ministers, surely you will see and own, and come to read,

| | | | | |
|-----------------|---|-------------------------------|--|----------------------------------|
| | <i>Singular</i> | { I am thou art he is } | <i>Plural</i> | { We are ye are they are } |
| <i>Singular</i> | { I shall, or will be thou shalt, or wilt be he shall, or will be } | <i>Plural</i> | { we shall, or will be ye shall, or will be they shall, or will be } | |

Cannot you understand this *we*, *ye*, *they*, from *I*, *thou*, *he*? surely you should not be so Mad and Crabbed; and Peevish, and Snuffe at the Innocent, proper and Singular Language, and not say *thou's*, *thou me*; I will be *you'd*, I will have *Plural*, I love *non-sence*, I love false *English*, I love false *Latine*, I will be as a *Beast*, I will have neither *Manners*, nor *Learning*, yet I will be esteemed of, as though I had *all*; I will have *you*, instead of *thou*; but is it manners or learning, to speake *we*, when they should speake *I*, or to speake *you*, when they should *thou*, and to speake *they*, when they should *be*?

Answer me you School-masters, Schoolars, Professors, and Teachers, and Magistrates, who cannot abide the Innocent.

Whether it be proper to speak *Plural*, when we should *Singular*? whether or no such are not to be accounted to be without Learning, and ill-bred, and Savages, and the Barbarous people?

Several Instances, to shew, how several Nations used the *Singular* and *Plural* Language.

Persian Language.

THE Language in Persia was *Plural* and *Singular*, As King Artaxerxes; the King spoke *you* to *many*, in the seventh of Ezra, and *thee* to *one*.

Hebrew Language.

AND the Jewes Language was *Plural* and *Singular* to the King, as Nsh. 2. *they*, and *thou*.

Syriack

Syriack Language, and others.

AND the Language of *Rhem*, the Chancellor, and *Schimshat* the Scribe, and the rest of their companions; the *Dinaites*, the *Apharsathibites*, the *Tarpelites*, the *Apparshites*, the *Archevites*, the *Babylonians*, the *Susanchites*, the *Dehavites*, and the *Elamites*, &c.

And this Letter was *Plural* and *Singular*; as you may see in the fourth chapter of *Ezra*, 11, 13, 15, 16, *verses*, and the *Kings Answer* was *Singular* and *Plural* to them; *thou* to one, and *you* to many.

And *Haman* spoke *Plural* and *Singular*, *thy*, and *their*, to King *Ahasuerus*, who reigned from *Judia*, even unto *Ethiopia*, over an hundred and twenty seven *Provinces*; see *Ester* the 1 *chap.* 1, 3, and 8, *verses*, &c. And the Language of *Hamans* wife was *Plural* and *Singular*, *chap.* 5. And the King *thou'd* *Haman*, *Ester* the 8. and the 2, 3. *verses*, and *Ester* *thou'd* the King, and the King *thou'd* her, whose Language was *Plural* and *Singular*; *thou* to one, and *you* to many.

Job.

JOB, the greatest man in all the East, in the land of *Uz*, (a Judge) *Job* 2. he *thou'd* his wife, and his wife *thou'd* him.

Temanits Language, Job 1.

AND *Eliphaz* the *Temanite*, *thou'd* *Job*, and told him he had taught many, and spoke *Plural* and *Singular*.

Naomitich Language, Job 11.

ZOPHAR the *Naomite*, his Language, was *Plural* and *Singular*; he *thou'd* *Job*, and *ye'd* many in the 19. *verse*.

Shuits Language, Job 18.

EILDAD the *Shuite*, he *the'd* *Job*, and these their Language, was *Plural* and *Singular*.

Greeke

THE *Gentiles* speech was *Plural* and *Singular*, *Cornelius* was *the'd* and *shou'd* by *Peter*, and we are all here: So the *Gentiles* speech was *Singular* and *Plural*, *Acts* the 10.

The *Athenians*, learned wise *Philosophers*, *Epicureans*, and *Stoicks*, they spoke the Language, *Plural* and *Singular* to the *Apostles*, and said *thou* brings strange things to our ears, that we may know what these things means: And they all spoke *Plural* and *Singular*, and we never read that any was offended

at *Plural* and *Singular*, (but the Christians) and the Bible justifies the same; and such as worshipped rocks and stones, had *Plural* and *Singular* Language amongst them, *Acts* 17: 25; 26, *ver.*

Festus thou'd *Agrippa*, and said he should hear *Paul*; and he spoke *Plural*, and said I have brought before you, and especially before thee *Agrippa*; this was their Language, *Plural* and *Singular*.

Greek Language,

Agrippa thou'd *Paul*, and said, thou art permitted to speak for thy self; and *Paul* thou'd him again, and it was not offensive; and he spoke *Singular* and *Plural* to them, *Acts* 26. Here you may see the Heathens may judge the Christians.

Ethiopick Language,

The *Black-moore* Language, was *Plural* and *Singular*, to *King Zedechia*, *King of Judah*, *Jer.* 38. The *Black-moore*, spoke *Plural* and *Singular*, and the King thou'd the *Black-moore* again, and there was no Jangling about the word; and *Jeremiah* thou'd and thee'd the King, and the King thee'd him again, and spoke *Singular* and *Plural*.

The Stumblers objection is, *Job* 18. *Bildad* the *Shuite*, When will you make an end of your words? *Eliphaz* the *Temanite* had been speaking, and *Job*, therefore he said, When will you make an end of your words? now sayes the stumblers, he you'd and ye'd *Job*; but when he speaks to *Job*, he thou'd him, and said, thou art he that teers the Soul.

Elihu, the Son of *Barachel* the *Buzite*, spoke the Language *Plural* and *Singular*, to *Job*, *Job* 32, 33. chap. *Elihu* waited, and saw there was no answer in the mouths of the three men; but when he speaks to *Job*, he speaks *Singularly*.

Egyptian Language,

And *Pharaoh*, King of *Egypt*, was thee'd and thou'd, and you was used; so *Plural* and *Singular*, the *Egyptians* Language, which the *Spiritual Egyptians*, which is grown into a Monster, cannot abide it; *Pharaoh* thou'd *Jacob*, and said how old art thou? *Pharaoh*, the'd *Joseph*, *Gen.* 48. and *Pharaoh* thou'd and thee'd *Joseph*, and you'd the people; go to *Joseph*, and he will shew you, what he says to you, *Gen.* 42.

Hebrew Language,

Joseph spoke *Plural* and *Singular*, you to his Brethren, and thee to his Father, *Gen.* 42.

Balak

Moabitish Language.

BAlack, the Son of Siphra, King of Moab, spoke Singular and Plural; he *thou'd* and *thee'd* Balaam, and Balaam, *thou'd* and *thee'd* him, Num. 23. and 24. chap.

Hivites Language.

AND the Hivites said *thee* to Joshua, Joshua 9. 8.

Edomites Language.

AND the Language of Edom was Singular and Plural, the Jewes to him was *we*; for Edom *thou'd* Moses Messenger, Numbers 20. 18.

Philistins Language.

THe *philistins* Language was Plural and Singular, they *thou'd* Sampson, and *thee'd* his wife, Judg. 15. 16. and said *we*.

Amalekites, and Moabites Language.

BOox, of the family of the *Amalekites*, and Ruth a *Moabite*, their Language was Singular and Plural, as you may read in Ruth. And Joseph *thou'd* and *thee'd* his mistress, and shee was not offended, Gen. 39.

Sodom's Language.

THe Language of Sodom was Plural and Singular, as they spoke to Lott, Gen. 19. 5.

Gen. 20. Abimeleck the King *thou'd* Abraham, and his Language was Plural and Singular.

Hittites Language.

THe Language of Heth, and Ephron the Hittite, was to Abraham Singular and Plural, Gen. 23.

Egyptians Language.

AND pharaoh's Language to Abraham was *thou*, Gen. 12. And Melchisedecks Language was Singular to Abraham, Gen. 14.

Midian Language.

Jethro the priest of Midian, Moses Father-in-law, his Language was plural and singular; and he *thee'd* and *thou'd* Moses, and said *you* when he spoke of more than one, Exodus 17.

D

Philistins

Philistins Language.

ANd Goliath the *philistin*, spoke *plural* and *singular*; that was their speech, and *thee'd* and *thou'd* David, and David *thee'd* and *thou'd* the *philistin*, 1 Sam. 17.

Hebrew Language.

ANd Jonathan *thee'd* Saul his Father the King, 1 Sam. 19.
Abigail *thee'd* David the King, and Abigail's servant *thee'd* her, 1 Sam. 25.

And the man of God, that came out of Judah, *thou'd* and *thee'd* Jeroboam the King, and Jeroboam *thou'd* and *thee'd* him, 1 Kings 13.

Nathan *thou'd* David, 1 Kings 1.

Egyptian Language.

ANd Pharoah *thou'd* Haddad, 1 Kings 11.

Hebrew Language.

Jehu *thou'd* Baasb, 1 Kings 16.

The woman that Elisba healed her childe, said *thee* and *thou* to him, 1 Kings 17. which the worlds Ministers stumbles at now; and Elisba *thou'd* Ahab, 1 Kings 18.

John, who was to prophecy to Nations, wee do not read, but he spoke *you* to many, and *thou* to one.

Jesabel could speak the Language *plural* and *singular*, 1 Kings 21.

And Ahaziah, his captaines over fifty men, *thou'd* Elijah the Prophet, 2 Kings 1.

Sirian Language.

ANd Elisba *thou'd* the King of Israel, and he *thou'd* Naaman, 2 Kings 5. when he bid him go wash in Jordan: so here you may see the Sirian Tongue was *thee* and *thou* *singular* and *plural*, 2 Kings 5.

And the Assirian King *thee'd* and *thou'd* the King of Israel in his letter, 2 Kings 5.

Sirian Language.

ANd the King of Assiria, his messengers spoke the Language *Singular* and *plural*, to the King of Israels Messengers, 2 K. 5.

Syriack Language.

ANd the Caldeceans spoke to the King in the Syrian tongue, and *thee'd* him; and he *you'd* them, Daniel 2. chap. wee will bring the

the Sun upon the Beasts of the field, that the heate shall make them to gad, the first-born of death hath long spoken, that Condemnes about the *plural* and *singular*, Language.

Syriack Language.

L *Aban* and *Bethuel*, and *Rebeccah*, and her mother, their Language was *singular* and *plural* in the *Syrian Tongue* unto *Abrahams* servant, and his was the same to them, *Gen. 24:25.*

Hebrew Language.

A *And Jacob* thou'd *Laban* his Father in-law, and his Language was *Plural* and *Singular* to *Jacob*, whom *Rachael* stole his Gods from, *Gen. 31.*

Sodomis Language.

A *And the King of Sodom* thee'd *Abraham*, and *Abraham* thee'd and thou'd him again, *Gen. 24.*

Ethiopian Language.

A *And the Queen of the South* which came from the uttermost parts of the earth, to *Solomon*, her language was *thee* to him, and was *Plural* and *Singular* to him, *1 Kings 10.*

Syriack Language.

T *He King of Assyriahs* servant thou'd him, the King; and his servant spoke *Singular* and *Plural*, *2 Kings 6.*

Caldee Language.

T *He Caldecans* Language was *Plural* and *Singular* to *Nebucadnezzer* the King, and *thee'd* and *thou'd* him; and the fourth of *Daniel*, *Nebuccadnezzer*, King unto all people, Nations and Languages that dwelt in all the earth. And the *Jewes* Language to him was *Singular* and *Plural*, *thee* and *thou*, and *wee*, and *us*, and was not offended at it, and did not persecute about it, as Christians do now.

Babylonian Language.

T *He Kings of Babylon*, *Nebuccadnezzer* and *Beltashazzers* Language was *Plural* and *Singular*, *Gen. 4: 5, chapters*, and *Beltashazzar* *thee'd* and *thou'd* *Daniel*.

Medians Language.

THe Language of the Princes of *Babylon* to *Darius* the Median, was *Plural* and *Singular*, for they *thee'd* and *thou'd* the King; and King *Darius* the Son of *Abasuerus* of the seed of the *Meeds*, *Daniel* 9. his Language was *thee* and *thou* to *Daniel*; and *Plural* and *Singular*, *Daniel* 6. 5.

Such as was in the ship with *Jonah*, they *thou'd* *Jonah*, and spoke the *Plural* language, and the *Singular*: the *Heathen*, *Jonah* 1.

Edomitish and Israels Language.

Esan, his Language was *thou* to his Father *Isaac*, *Gen.* 27. and *Esan* *thou'd* *Jacob*, and *Jacob* *thou'd* him again, *Gen.* 33. and their language was *Singular* and *Plural*.

The Samaritan Language.

THe woman of *Samaria*, her Language was *plural* and *singular* to *Christ*, and she *thou'd* and *thee'd* him, and *Jesus* *thee'd* her again, and spoke *singular* and *plural*; and he was not offended at the womans language, *John* 4.

Roman Language.

ANd *Paul* said he was a *Roman*, in his Examination, and spoke *singular* and *plural*, *thee* and *thou* to *one*, and *you* to *many*, whose language doth continue *plural* and *singular*, *Acts* 22.

Gentiles Language.

ANd *Pilate* the *Gentile*, the *Heathen*, he spoke the language *plural* and *singular* to the *Jewes*, and to *Christ*, and *Christ* spoke *plural* and *singular* to him, *Luke* 23.

The Professors and Teachers Objection, is, That *Christ* spoke *plural* to *Peter*: which if they read that chapter throughout, they may see how that when he spoke *you*, he spoke to his disciples, and says, I have appoynted *you* a kingdom, that *you* may drink at my Table: he says unto *Simon*, *Satan* hath desired to have *you*, and lift *you*, but I have prayed for *thee*; and when *thou* art converted strengthen *thy* Brethren: so here is *singular*, and here is *plural* spoken of by *Christ*: and mark what Trials *Peter* had afterwards, (that *Christ* said he prayed for) at the sufferings of *Christ*, who did the like as *Peter* did: and after, when *Christ* had spoken *singular* to *Peter*, he spoke *plural* again to the disciples, saying, I sent *you* without a purse, and *you* wanted nothing. So if Professors and Teachers be not wilfully blind, and make others

others as blind as themselves, by reading over this chapter, they may see Christ speaks *singular* to one, and *plural* to many, and not *plural* to Peter; Luke 22. 32, 33.

God spoke *singular*; he *thou'd* Adam; and Adam *thou'd* God, and God spake *plural*, and God said, I have given to you every herbe; Gen. 1. and 2. chapter.

And God *thou'd* Moses, but when he spoke to Moses and the Congregation, he said *you*, Leviticus 1. and in the 18. of Leviticus, and the Lord spake unto Moses, Speak unto the children of Israel, and say unto them, I am the Lord your God, Lev. 18. Mark, your God, and *thou* Moses; and Exod. 24. and he said unto Moses *thou*: so here was the Lords speech, *thou* to one, and *you* to many.

Christs speech, the Son of God, was *plural* and *singular*; he *thou'd* Pilate, Luke 23. and he *thee'd* Peter, Matth. 16. 23. and he said *you* to the Pharisees, Matth. 23. and he said *you* to the disciples, John 15. 16. I have chosen *you*: here was Christs speech *plural* and *singular*.

And the Prophets, the Apostles, and Saints, was *thou* to one, and *you* to many, *plural* and *singular*; For Jacob *thou'd* Esau, Gen. 33. 10. and *thou'd* God. And Jacob *you'd* his Sons, Gen. 42. and Joseph *you'd* his Brethren, and they *thou'd* him, as you may see in that chapter.

Abrahams and Isaacks Language.

And this was the Language of Abraham and Isaac; *you* to more than one, and *thou* to one, Gen. 22.

Isaac *thou'd* Jacob; and *you'd* Jacob and Esau, Gen. 28.

Moses *thou'd* God in the 32. of Exodus, and spoke *plural* to him, and bid him remember how he said he would multiply *your* feed; speaking of Abraham and Isaac.

Jeremy *thou'd* Zedechia; Jeremiah 39. and *you'd* the children of Israel, in the 40. chap. and 3. verse.

And Isaiah spoke *singular* and *plural*; *singular*, where he several times in the 25. of Isaiah says *thee* and *thou* to the Lord; saying, O Lord thou art my God, I will exalt *thee*, &c. and he speaks *plural* in the 9. verse, whom *they* have waited upon, who will save us.

The Prophet Ezekiel speech was *plural* and *singular*, *Ton* shepherds, *Ton* ate the fatt, and cloth with the wooll, Ezek. 33, 36. chapters, *Thou* Devourest up men. And the rest of the Prophets you may look throughout, and see the Language *plural* and *singular*.

The Apostles *they* spoke *singular* and *plural*, *they* *thee'd* Christ, and *thou'd* God, as Peter in the 16. of Matth. said *thee* to Christ, when

when he told him he was to suffer, and said, *Thou* art the Son of God, *Matth.* 16.

And *Paul* said, Who art *thou* Lord, when he was struck down? *Acts* the 9.

And *Peter* he *you'd* the Children of *Israel*, as in *Acts* the 3.

And the Apostle *Paul you'd* the Saints, *Eph.* 1. and *you'd* the Gentiles, *Eph.* 3. and *thou'd* God, and so used the Language singular and plural.

And the Apostles, and the Brethren *thou'd* *Peter*, *Acts* 11.

Isaacks servant *thou'd* his Master, *Jacobs* Sons *thou'd* their Father, and *Jephtha's* Daughter *thou'd* her Father.

Ruth *thou'd* her Mother-in-law; and you may see Subjects, and Kings above mentioned, how they spoke the word plural and singular, *thou* and *you*, and was not offended.

The end of the
E N G L I S H
 BATTLE-DOOR.

THE

THE LATINE Battle-Door.

Professors, Teachers, and Magistrates, would it not be non-sence, and not right English, to say *doces* you teachest; *legis* you readest? And would it not be false English, and false Latine, and non-sence, to say, *audis* you hearest? yet *you* Professors and Teachers, and Magistrates, are in such a rage against a simple and Innocent People, for speaking the word *thou* to *one*, and *you* to more than *one*; and call them Fools, and say they cannot speak true English.

But come ye before Mentioned, and read; is it not *docetis* ye teach, *legitis* ye read, *auditis* ye heare? and is it not *doces* thou teachest, *legis* thou readest, and *audis* thou hearest? have you forgott *Amo, amas, amat, amamus, amatis, amanti*? In English, I love, thou lovest, he loveth, we love, ye love, they love.

And when one of your Priests goes to a Towne to Teach, for him to say *docemus* we teach; were this truer English, or truer Latine, than to say *doceo* I teach? is it proper *Englisb* and *Latine* for our Professors, and Teachers, and Magistrates, for them to

*In lucem qua christus
vos illuminavit
in eam credite, ut
unionem intra
vos, ad vos docen-
dum cognoscatis.*

Geo. Fox

say *Amo* we love, *amas* you love, *amat* they love? is this good Latine, or good English, you Schollars and Old Professors, and Magistrates, which rage so at such as speak not *Plural*, but *Singular* to one?

Come to the *BATTLE-DOOR* again; but is not this the proper English, and proper speech, you Professors, Teachers, and Magistrates for to say, *Amo*, I love, *amas*, thou lovest, *amat*, he loveth, *singular*? *Amamus*, we love, *amatis*, ye love, *amant*, they love; *plural*?

But this is that which pleases the Teachers, Magistrates, and Professors of Christs words out of the life, (to whom this *BATTLE-DOOR* is sent to read) for to say *Amamus*, I love, *amatis*, thou lovest, *amant*, he loveth; is this good Latine, and good English, and good sence, you that cannot beare the *Singular* Language to a single person your selves. *Pluraliter*, *docetis*, thou teach; *docent*, he teach? and is it good Latine, and good English, and good sence, to say *Legitis*, thou readest, *legunt*, he readeth, *Audimus*, I hear, *audio*, we hear?

Now if you teach that which you call the *Singular* Number, instead of the *Plural*, and the *Plural*, instead of the *Singular*; and will not have them to practice it, nor speak it, but are angry with them because they do speak *Plural* and *Singular*; and yet you teach them in your *Accidence*, the *Plural* and the *Singular*, are not you the Novices, Fools, and Ideots, and keep People and Children in Ignorance, that they shall neither speak true sence, nor true English, nor true Latine, but speak false?

Docce, doceto, teach ye; *lege, legito*, read ye; *audi, audito*, hear ye; you School-masters, you Ministers, and Doctors, and Magistrates, is this good English? is this good Latine? is this good sence? who rages at the people of God called *Quakers*, because they speak the word *thou* to one? would not your School-masters

Geo. Fox

have whipped you, if you had read so? and will you persecute others because they say, *doce, doceto*, teach thou; *lege, legito*, read thou? will you persecute us because this wee practice, and say *thou* to a particular: But to say the *Plural* in the *Singulars* place, *you*, for *thou*, this pleases our Priests, and School-masters, and Peevish Magistrates: *Thou's thou me*, Cry they: and thus they have forgotten their *Accidence*.

The proper Speech, true Latine, true Sence, true understanding, true English, which Teaches *Plural* and *Singular*, it hath not been the booke that taught friends *Spiritual* understanding, but the Lord.

Come Professors, Teachers, and School-masters, and Schollars, and Magistrates, learn the pure Language, learn Friends Language; learn *Plural* and *Singular*; To say *hi lapides*, a stone; is not this non-sence? or is it good English or Latine, you that love *Plural* to the *Singular*, and cannot endure the *Singular* to the *Singular*, but the *Plural* to the *Singular*? Therefore we gave you here the *Plural* to the *Singular*; See if this would not be non-sence to you, false English, and false Latine, and stink in your own Nostrills; but this is the true English, and true Latine, we must tell you all School-masters, and Professors, and Magistrates, that rages so against us that *Lapides*, is stones *Plural*, that is many stones, or more than one; and *lapis*, is a stone *Singular*.

Come Teachers, Schollars, Professors, and Magistrates, is this true English, good Latine, proper sence for to say, *hi Magistri*, a Master; and *hic Magister*, Masters? so when he calls master, he calls masters; is this sence you that cannot endure thou to a *Singular*, but would have *Plural* to him? is not *hic Magister*, a Master; and *hi Magistri*, Masters? is not a master *Singular*, and masters, *Plural*? is not this proper sence, proper English, and proper Latine. Who are the Ideots, Novices and Fools, but such as have learned most of their life time, and cannot bear singular to one, as the word *thou*; but he rages, and frets, and knows himself?

Come Priests, and Schollars, and Magistrates, *hoc Regnum*, Kingdoms: is this sence? and *hec Regna*, a Kingdom; is this good Latine? is not this like unto the English sence, and their Teachers, Schollars, Magistrates and Professors Language, who will take *plural* to the *singular*, and offended, if the *plural* be not spoken to the *singular*. Are not these the men that have abused the English Tongue, and darkned the people from good sence? but the *plural* and *singular* is this, in your *Accidence*; *Hoc Regnum*, a Kingdome, *singular*: and the *plural* is *Hec Regna*, Kingdomes; not *Hec Regna*, Kingdome, nor *Hoc Regnum*, Kingdomes.

You Schollars, and Teachers, and Magistrates; is not *Musa*, a Song; and *Musæ*, Songs? Now, to put *Musæ*, for *Musa*, Songs, for Song, would be Improper, and very Boyes would laugh at the Teachers, Professors, and Magistrates faces, because they do speak *plural*, when they are to speak *singular*; *Musæ*, Songs, instead of *Musa*, a Song.

And *Filia*, a Daughter, and *Filiæ*, Daughters; not *Filiæ*, for *Filia*; not Daughters; for Daughter.

And *Mensa*, a Board, or a Table in the *singular*, and *Mensæ*, Tables, or Boards in the *plural number*: not *Mensæ*, for a Table, but *Mensa*.

And *Dominus*, Lord, and *Domini*, Lords; now, to say *Dominus*, Lords; is this sence?

And *Deus*, God, and *Dii*, Gods; and to say *Dii*, for *Deus*, Gods, for God; would not this be non-sence? and is not *Deus*, *singular*; and *Dii*, *plural*?

And Ist *Pater*, a Father, in the *singular*; and *Patres*, Fathers, in the *plural*: now to put *Patres*, for *Pater*, this were to put Fathers, for Father; *plural* for *singular*; for *Pater*, a Father, is *singular*; and *Patres* Fathers, is *Plural*.

Caput, a Head, *singular*; and *Capita*, Heads, *plural*; but to put *Capita*, for *Caput*, is to put *plural*, for *singular*; many Heads, for one Head: and is not this the doings of the Professors, Teachers, and Magistrates?

Animal, a living Creature; *Animalia*, living Creatures; to put *Animalia*, for *Animal*; is to put the *plural*, for the *singular*; and to say many Creatures are one, and one is many.

Mater, a Mother; and *Matres*, Mothers: Now, to say *Matres*, for *Mater*; is to put *plural* for *singular* again.

Homo, a man; *Homines*, men; and to say *Homines*, to a man, instead of *Homo*, a man; and that is the Language, that must please our Teachers, Professors, and Magistrates, to put the *plural* to the *singular*: But *Homo*, is a man; and *Homines*, is men.

And in the fourth Declention, so called, it's read *Hec Manus*, a hand, and *Hæ Manus*, hands; not *Hæ Manus*, a hand, nor *Hec Manus*, hands; and to say many hands, where there is but one hand, is that sence?

And it's *Hec Facies*, a Face, in the *singular*; and *Hæ Facies*, Faces, in the *plural*.

And is not *Bonum*, a good thing; and *Bona*, good things: but to put *Bona*, for *Bonum*; things, for thing; a *plural* for a *singular*; This is the Professors, and Teachers, and Lawyers Road; it will not please them, unless the *plural* be put for the *singular*: and all are Novices, and Fools, and Ideots, and unmannerly, and ill-breed, and wants learning, and do not speak
plural

plural to them when he should speak singular; when plural is many or more than one; and singular is one; as *Bonum*, a good thing, and *Bona*, good things; and *Homo*, a man; and *Homines*, men; and to put *Homo*, men, and *Homines*, a man; is not this it that pleases you, is not this non-science? and is not this it that pleases the Ideots, and the Fooles, and the Novices, and ill-breed; when a man or a woman will grin like doggs, if they have thou spoken to one, and not you.

Read over some Scripture Examples, taken forth of the *Latine Bible* about thee, and thou, and you, and ye; Singular and Plural.

A *Damn* thou'd God, Gen. 3. 12. The woman that thou gavest me; in Latine by Tremelius, it's *Mulier ista quam posuisti mecum*; and in the *Vulgar Translation*, it's *Mulier quam dedisti mihi Sociam*: mark, it's *dedisti*, thou hast given, not *dedistis*, you have given, nor *posuisti*, you have placed, put, or set; but *posuisti*, thou hast put, placed or set.

God thou'd Adam, Gen. 2. 16. Of every Tree of the Garden thou maist freely eat; in Latine, by Junius and Tremelius, it's *de fructu quidem omnis arboris hujus horti liberè comedes*; here it's *comedes*, thou shalt eat, not *comedetis*, you or ye shall eat; in the vulgar, so called, *ex omni ligno paradisi comede*: mark, it's *comede*, eat thou, not *comedite*, eat you or ye.

But when God spoke of Man and Woman both, he spoke Plurally, as in Gen. 1. 29. Behold, I have given you every herb, &c. in the Latine, it's *ecce dedi vobis omnes herbas*, &c. mark again, it's *vobis*, to you, not *tibi*, to thee; Here when he speaks to more than one, he sayes *vobis*, to you, but when he speaks to one, he sayes, *tibi*, not *vobis*, as in the 3. chapter of Gen. and 11. ver. who told thee that thou wast naked? *Quis indicavit tibi nudum esse te*? See Priests and Professors, here is neither *vos*, nor *vobis*, you, nor to you, when Adam alone is intended, but *te*, and *tibi*; thee, and to thee.

And when God spoke to the woman, and said, what is this thou hast done? I will greatly multiply thy Sorrow, and thy Conception; in Sorrow thou shalt bring forth Children, and thy desire (shall be) to thy husband, and he shall rule over thee: Junius gives it in Latine thus, Gen. 3. 13. and 16. ver. *quid hoc (est quod) fecisti? admodum multiplico dolorem tuum, etiam conceptus tui; in dolore paries liberos: quin erga virum tuum appetitus tuus esto, et ipse praeſta tibi*, take notice again, it's *quid hoc fecisti*? what

hast thou done? not *fecistis*, what have you done? and it's *dolorem tuum*, et *conceptus tui*, thy Sorrow and thy Conception; not *Dolorem vestrum*, nor *conceptus vestri*, your sorrow, nor your conception; again it is not *parietis*, you shall bring forth; but *paries*, thou shalt bring forth; neither is it *virum vestrum*, nor *appetitus vester*, nor *præsto vobis*; your husband; your desire; rule over you; but it's *virum tuum*, thy husband; *appetitus tuus*, thy desire; *præsto tibi*, rule over thee.

And when *Sauls* servants spoke to him, their master, 1 *Sam.* 16. 16. Behold, now an evil spirit from God troubleth thee; in the Latine by *Tremelius*, and *Junius*, it's in the 16. ver. *Ecce jam Spiritus Dei malus perturbat te*; here it's not *perturbat vos*, troubleth you; but *perturbat te*, troubleth thee; here *Saul*, though a King, was not offended at his servants, for saying, *perturbat te*, troubleth thee.

Neither was *Jephtha* angry with his Daughter, for using the words *thou*, *thee*, *thy*, and *thine* to him, *Judg.* 11. 36. and she said unto him, my Father, if *thou* hast opened thy mouth, &c. taking vengeance for thee of thine Enemies, and so fourth. In the Latine, by *Tremelius*, and *Junius*, 38. verse. *Quæ dixit ei; pater mi, pandisti os tuum Jehovæ? postquam præstitit tibi, &c. de hostibus tuis*, &c. and again, it's not *hostibus vestris*, your Enemies, but *hostibus tuis*, thine Enemies; neither is it *os vestrum*, your mouth, but *os tuum*, thy mouth; nor is it *præstitit vobis*, but *tibi*; not taken vengeance for you, but for thee; again, it's not *pandistis*, you have opened, but *pandisti*, thou hast opened.

Nor do we read that ever any King, with his Subjects; Parents, with their children; Masters with their servants; or any relation whatsoever, have been offended for speaking the Singular Language to a single person, though never so great or small, throughout the whole Scriptures of Truth; and so you that have stumbled, and do stumble, at the Elect People of God scornfully called Quakers, read all the English, Latine, Greek, Hebrew; or Translations into any other Language which the Bible is in, and you may find all along, that the propriety of every Language is kept in the Bible, Singular and Plural, though you have lost it, and the life both that gave it forth, which the Quakers Witnesse, therefore you are angry at them.

The end of the
L A T I N E
 BATTLE-DOOR.

THE ITALIAN Battle-Door.

CALLED BY THEM
La Santa Croce.

PEr insegnarli di parlare secondo le lor direzioni Grammaticali, nelle quali, come anco nella lor traduzione de la Bibbia, si servono del plurale e singolare, [tù] ad uno, e [voi] a molti, ancor che nella pratica lor si son degenerati, così ben che l'inghilterra, la francia e gli altri dominii del Papa, perche, come ho dimostrato, che nel latino Ego è per io, tu per tù, ille per colui, nos per noi, vos per voi, & illi per coloro, così offerva qui, quali paroli che hanno posto ne i libri loro, come di rectioni, per li fanciulli e genti, per imparare la lingua lor.

That is:

TO teach them to speak according to their Grammatical directions, in which, as also in their Translation of the Bible,

Nella luce con laquale
Christo v'ha illumina-
ti in essa credete, ac-
ciche l'untione in voi
consociate per inseg-
narvi.

Geo. Fox.

G

they

they use the plural and singular, [*tù*] thou to one, & [*voi*] ye or you to many; although in their practise they are degenerated, as well as England, France, and the rest of the Popes Dominions; for, as I have shewed, that in the Latine *Ego* is for I, *tu* for thou, *Ille* for he; *nos* for we, *vos* for ye or you, and *illi* for they; so mind here, what words they have put in their Books; as Directions for Children and People to learn their Language by.

Il Singolare is the *Singular*.

Il Plurale is the *Plural*

| | | | | | |
|-------------------|------|--------------|---|------|--------------|
| <i>l'huomo</i> | } is | the man | } { <i>gli, or li huomini</i> <i>de gli, or delli huomini</i> <i>a gli, or alli huomini</i> <i>O huomini</i> <i>dagli O dalli huomini</i> | } is | the men |
| <i>dell'huomo</i> | | of the man | | | of the men |
| <i>all'huomo</i> | | to the man | | | to the men |
| <i>O huomo</i> | | O man | | | O men |
| <i>dall'huomo</i> | | from the man | | | from the men |

Singolare

Singular

Plurale

Plural

| | | | | | |
|------------------|-----|-----------------|---|------|------------------|
| <i>il padre</i> | } è | the father | } { <i>i padri</i> <i>de', or de i padri</i> <i>a' o a i padri</i> <i>O padri</i> <i>da' o da i padri</i> | } is | the fathers |
| <i>del padre</i> | | of the father | | | of the fathers |
| <i>al padre</i> | | to the father | | | to the fathers |
| <i>O padre</i> | | O father | | | O father |
| <i>dal padre</i> | | from the father | | | from the fathers |

Singolare

Singular

Plurale

Plural

| | | | | |
|------------------------------|--|----------------|---|----------------|
| <i>la donna</i> | } { <i>de le, or della donna</i> <i>a la o alla donna</i> <i>O donna</i> <i>da le, or dalla donna</i> | the woman | } { <i>le donne</i> <i>de le o delle donne</i> <i>a le, or alle donne</i> <i>O donne</i> <i>da le o dalle donne</i> | the women |
| <i>de le, or della donna</i> | | of the woman | | of the women |
| <i>a la o alla donna</i> | | to the woman | | to the women |
| <i>O donna</i> | | O woman | | O women |
| <i>da le, or dalla donna</i> | | from the woman | | from the women |

Hor per dire gli huomini, i padri, le donne, quando si debba dire l'huomo, il padre, la donna; è questo buon Italiano, O buon senso O proprietà di parlare? e non è questo di dire che sono molti huomini molti padri, O molte donne, quando non e piu d'un huomo, d'un padre, O d'una donna.

That is :

Now to say the men, the fathers, the women; when you should say the man, the father, the woman; is this good Italian, good sence or proper speech? and is not this to say that there are many men, many fathers, or many women; when there is but one man, but one father, or but one woman?

Singolare

Singolare { *Io* } is { *I* }
 Singular { *colui, egli, ei, e', & quello* } is { *thou, he* }

Plurale { *noi* } is { *we* }
 Plural { *Coloro, loro, Eglini, & quelli* } is { *ye, or you, they* }

Hor per dire [noi] in luogo di [Io] o [Coloro] in vece di [Colui]; furia questo buon senso, o a proposito? & ancora non è tanto a proposito quanto di dire [voi] in luogo di [tù?]

That is:

Now to say [we] instead of [I] or [they] in lieu of [he,] would this be good sense, or proper? and yet would it not be as proper, as to say [ye or you] in place of [thou?]

| | | | | | | | | | | |
|----------------|---|--------|--------------|---|---------|-------------------------|---|--------|---|------|
| Singo- lare | { | il mio | plu- rale | { | i miei | Singular & Plural | { | mine | { | male |
| | | la mia | | | le miei | | | female | | |
| | | il tuo | | | i tuoi | | | thine | | male |
| | | la tua | | | le tue | | | female | | |
| | | il suo | | | i suoi | | | his | | male |
| | | la sua | le sue | | female | | | | | |

| | | | | | | | | | | |
|----------------|---|-----------|----------------|---|---------------|-------------------------|---|--------|---|------|
| Singo- lare | { | il nostro | plu- rale | { | i nostri | Singular & Plural | { | our | { | male |
| | | la nostra | | | le nostre | | | female | | |
| | | il vostro | | | i vostri | | | your | | male |
| | | la vostra | | | le vostri | | | female | | |
| | | il loro | | | i loro or lor | | | their | | male |
| | | la loro | le loro or lor | | female | | | | | |

Hor per dire il nostro, il vostro, il loro, quando se debba dire il mio, il tuo, il suo, non è questo di parlare come d'un pluralità di persone quando una sola persona s'intende? questo non è buon Italiano, ne parlar propriamente, ma falso, e non savio.

That is:

Now, to say *our, your, their*, when you should say *mine, thine, his*: is not this to speak as of a plurality of persons, when one single person is intended? this is not good Italian, nor to speak properly; but false, and not wise.

| Singolare | Singular | Plurale | Plural |
|-----------|-------------|--------------|-----------------|
| Io amo | I love | noi amiamo | we love |
| tù ami | thou lovest | voi amate | ye, or you love |
| colui ama | he loveth | Coloro amano | they love |

Hor per dire noi amiamo, voi amate, Coloro amano quando si debba dire, io amo, tu ami, colui ama; non è questo di parlare nel plurale pello singolare?

That is :

Now to say *we love, ye love, they love*, when you should say, *I love, thou lovest, he loveth* : is not this to speak in the plural for the singular ?

| <i>Singolare</i> | | Singular | | <i>Plurale</i> | | Plural |
|------------------|---|----------|---|--------------------|---|----------------|
| <i>Io sono</i> | } | I am | } | <i>noi siamo</i> | } | we are |
| <i>tu sei</i> | | thou art | | <i>voi sete</i> | | ye, or you are |
| <i>Colui è</i> | | he is | | <i>coloro sono</i> | | they are |

Hor per dire noi siamo, voi sete, Coloro sono, quando si debba dire io sono, tu sei, colui è, faria questo buon Italiano, e parlar al proposito, come dotto? O parlare come un sfofo & un pazzo?

That is :

Now to say, *we are, ye are, they are*, when you should say, *I am, thou art he, is*, would this be good Italian, and to speak proper as learned? or to speak as a Fool and a Mad-man?

E adesso, voi che dite [tu] a i vostri servi di bassa conditione, e [voi] a i vostri servi da migliore stima (come si chiama) e [vo signoria] l'un a l'altro; Non sete voi degenerati dallo vostro proprio Linguaggio Volgare, e per la vostra superbia & ambitione, parlate contrario alle vostre grammatiche proprie e Bibbia? E così sete cascati nel rispetto di persone, dicendo [tu] a i vostri servi di bassa conditione (come si dice) e non [Voi] a quelli, ma [Voi] a i vostri servi da migliore stima, & a gli artefici, e [V. S.] l'un a l'altro. Non è questo quell' antichristo ch'è innalzato sopra tutto quello che si dice Iddio? Perchè, dite voi [voi o V. S.] a Dio, o a Christo? & anchora l'arrogate a voi stessi; dite voi a Dio a a Christo, Io vi prego O signore? O, Io prego V. S. O signore? come Voi dite a l'huomo Vano & ambizioso: Aun non destrugge questo tutta la vostra instructione nelle vostre Gramatiche laqual' è [tu] ad uno, e [voi] a molti? e piu, non sta la vostra babbia testimonio al' incontro dello vostro parlare così, & a l' incontro della vostra accettation di persone?

That is ?

And now you that say [tu] *thou*, to your servants of low degree, and [voi] *you*, to your servants of better account (as you call it) and [vo signoria] that is your Lordship to one another; are not you degenerated from your own Mother Tongue, and through

through your Pride and Ambition, do speak contrary to your own Grammars, and Bible? And so are false into the respect of persons, saying, [tu] that is thou, to your servants of mean account, (as you call it) and not, [voi] that is, you to them; but [voi] you, to your servants of better esteem, and to Artificers, and [V. S.] your Lord-ship to one another. Is not this the Antichrist, who is exalted above all that is called God? For, do ye say, [voi] you, or [V. S.] your Lord-ship to God; or to Christ? and yet do take it to your selves; do you say to God or to Christ, I beseech you O Lord, or I beseech your Lord-ship, O Lord? as ye say to Vain and Ambitious Man! and doth not this destroy all your Teaching in your Grammars, which is [tu] thou to one, and [voi] ye to many? again, doth not your Bible stand a witness against your so speaking, and against your respect of persons?

Per seguitare alcuni esempi fuor della Scrittura, del [tu] e del [voi.] Il Centurione parlando a Christo medesimo, gli disse del [tu] Matth. 8. dicendo.

Signore io non son degno che [tu] entri sotto il mio tetto, &c. Nota, qui non si dice, signore io non son degno che [V. S.] entri; &c. O, che [voi] entrate, &c. ma che [tu] entri, &c. E Giesu rispondendo disse a lui, nel ver. 13. va e secondo che [tu] hai creduto, così ti sia fatto. Anco qui Christo disse, [va quella seconda persona Singolare, e non andare] nel plurale, ne [vada] nella terza persona Singolare come voi; E secondo che [tu] hai creduto così ti sia fatto, non secondo che voi havete creduto, così vi sia fatto, O secondo che V. S. ha creduto così gli sia fatto.

That is:

Here follow some Scriptures Examples concerning Thou, and You.

The Centurion speaking to Christ himselfe, [i. e. the 14. Verse above it] gave him the thou, or thou to him, Matth. 8. saying, Lord I am not worthy that thou shouldst enter under my roof, &c. Note, here it is not said, Lord I am not worthy that your Lord-ship should enter, &c. or that you should enter, &c. but that thou shouldst enter, &c. And Jesus answering, said unto him, in the 13. ver. Go thou, and according as thou hast believed, so be it done unto thee: again, here Christ said, Go thou, in the second person Singulare, and not go ye, in the Plural, nor let him go, in the 3. person Singulare, as you do: And according as thou hast believed, so be it done unto thee; not according as you have believed, so be it done unto you; or according as your Lord-ship hath believed, so be it done unto him.

Ma Christo parlando a quei che lo seguitavano, disse, io [voi] dico in Matteo 9. parlando a Simoni chiamato Pietro, & Andrea suo

suo fratello, 4. Matth. 18. disse loro, Venite dietro a me, & io vi farò pescatori d' huomini. Qui Christo non disse, io ti dico, ma io ti dico in verita, uè, ueni dietro a me, & io ti farò, &c. ma venite dietro a me, & io vi farò pescatori di huomini.

That is :

But Christ speaking to those that followed him, said, Verily I say unto [you]. And speaking to Simon called Peter, and Andrew his Brother, Matth. 4. 19. said unto them, Come [ye] after me, and I will make [you] Fishers of men. Here Christ did not say, I say unto [thee,] but verily I say unto [you,] nor come [thou] after me, and I will make thee, &c. but come ye after me, and I will make you Fishers of Men.

Il giovane il cugino di Paolo Parlasse nel Singolare al Capitano, gli Fatti di Apostoli, 23. cap. 20. & egli disse. I Giudei si son composti, di pregarti che domani tù meni fuor Paolo, &c. osserva, non è di pregar Vi, o di pregar V. S. ma di pregarti, &c. E che [tù] meni, &c. non che Voi menete &c. o che V. S. mene fuor Paolo, &c. Altra Volta, V. 21. ma [tù] non compiacer loro, qui è [tù] non voi, uè V. S.

That is :

The young man, Pauls kins-man, spake in the singular to the Capitaine, the Acts of the Apostles the 23. chapter and the 20. verse, and he said, The Jewes are agreed to desire thee, that thou would'st bring forth Paul to morrow, &c. mark, it is not to desire you, or to desire your Lord-ship, but to desire thee, &c. and that thou would'st bring, &c. not that you would bring, &c. or that your Lord-ship would bring forth Paul, &c. again, ver. 21. But do not thou yield unto them: here it is [thou,] not you, nor your Lord-ship.

E Paolo parlando al Re Agrippa, I Fatti di Ap. 26. cap. v. 19. disse, Io desiderarei da dio che & in poco & in molto non sol [tù] ma ancor tutti, &c. osserva altra volta, è [tù] non voi, uè V. S. e più, ver. 29. Credi [tù] Re Agrippa, a i Profeti? Io so che [tù] credi, qui è, credi tù? & Io so che tù credi. Non credete voi & Io so che voi credete. Ne crede V. S. & Io so che V. S. crede.

That is :

And Paul speaking to King Agrippa, the Acts of the Apostles the 26. chap. ver. 29. said, I would to God, that not only [thou] but also all, &c. observe again, it's [thou] not you, nor your Lord-ship: and again, Ver. 29. King Agrippa, Believest thou the Prophets? I know that thou believest. Here it is, dost thou believe? and I know that thou dost believe. Not, do you believe? and I know that you do believe. Nor, doth your Lord-ship believe? and I know that your Lord-ship doth believe.

E Agrippa parlando a Paolo disse, in poca cosa, mi persuadi; a far mi christiano. Non è, in poca cosa mi persuadete, &c. Ne V.S. mi persuade, a far mi Christiano.

That is :

And Agrippa speaking to Paul, said, Almost thou persuadest me to be a Christian. It is not, Almost you persuade me, &c. Nor your Lordship persuadeth me to be a Christian.

E Paolo diede del tu a Pietro, a Gal. 14. Dissi in presantia di tutti, se tu (non voi, ne V.S.) che sei Giudeo, &c.

That is :

And Paul thou'd Peter, a Gal. 14. I said, before them all, if thou, (not you, nor your Lordship) who art a Jew, &c.

Ma Paolo scrivendo a i Santi, parlava in plurale, [voi] 1 Gal. 3. Gratia e Pace a voi, &c. non a te, &c.

That is :

But Paul writing to the Saints, spake plural, you, 1 Gal. 3. Grace and peace unto you; not unto thee.

E Christo disse [tù] a Pietro, quando disse, Ami tu me? non amate voi me? O mi ama V.S. Saria questo buon Italiano voi. Giesuiti, e Frati, e Cardinali, e Papa, di porre [Voi] in luogo di [tù]. O per usar la medesima parola [Voi] quando parlate ad uno, come quando parlate a più? perche non vi servite del [tù] quando parlate a molti, così ben che del [Voi] quando parlate ad uno? e perche, [voi] è la parola ch'è posta nelle vostre grammatiche per molti, così ben che [tù] per uno; e quello s'intende esser usato sempre, quando si parla ad uno, e [voi] quando si parla a più d'uno. E così christo disse [voi] quando parlasse a gli scribi e pharisei, Matth. 23. 16. Guai a [voi] guide cieche. non Guai a [te] guide cieche. Non saria questa cecità, di mettere a te, per a voi, a voi per a te.

That is :

And Christ said [thou] to Peter, when he said, Lovest thou me? not do you love me? or doth your Lordship love me? would this be good Italian, you Jesuites, and Fryars, and Cardinals, and Pope, to put [you] instead of [thou] or to use the same word [you] when you speak to one, as when you speak to more? wherefore, do you not use [tù] thou, when you speak to many, as well as [tu] te, or you, when you speak to one? for [voi] ye is the word which is put in your Grammars for many, as well as [tù] thou, for one; and that is intended to be used alwayes, when one is spoken to, and [voi] you, when more than one is spoken to: And so Christ said, [voi] ye, when he spake to the Scribes and Pharisees, Matth. 23. 16. Woe unto you blind guides; not woe unto [thee] blind guides: would not this be blindness to put unto thee, for unto you; or unto you, for unto thee.

FIN

H 2

Directions

Directions to Read Italian.

Sound their *a* very broad, as *a* in the word *all*, or *an* *c* before *e* or *i*, as *ch*, in the English word *child*. *cc* before *e* or *i* sound as *ch*, as in the English word *watch*. *c* before *a* or *o* sound as *k*, as in the English word *catch*. *c* before *e* or *i* sound as *g*, and *c* or *i* follow, sound the *g* as in the English word *giga*: example, *Vigilante* found *Vigilante*. *g* before *e* or *i* sound as *z*, in the English word *ghost*. *gi* found *ll*, as in the English word *collier*: example, *figlio* a sonne, found it *fillio*; except these following words, *Inglese* an Englishman; *Globo* the Globe; *negligente*, negligence; *inglorio*, inglorious; *inglutinare*, to glue together; found all these words as in English. *gn* found as *nni*, as *Regno* a Kingdom, found *rennis*, or as we do the English word *Onion*. *gua* found as *gn*; *u* found as *ee* in the word *thee*, or as *i* in the word *king*, not as the English *i* in the word *life*. *q* found alwayes as *k*. *qu* as *kw*, as *acqua* water, found *ackwa*. *s* between two vowels found as *z*, or as *ss* in the English word *rose*. *sc*, *ss*, found as *ss*; *ss* as *scintilla*, a sparkle, read *ssinilla*. *s* before *i*, *g*, *A*, *n*, *r* or *a*, found as *z*, as *disegno*, disdaining found *diszegno*; *s* in English only before *u*, *io*, *ii*, or *io*, in the middle, or end of a word, found it *ss*, &c. as *gratia*, grace; found *graz*; except *ambrosia*, an extace; *fama*, a pinnacle; *ambrosia*, a science; *ambrosia*, a question; *ambrosia*, a quarrell; and *ambrosia*, trouble. *v* found as *v* in the English word *very*, &c. *v* before *e* found very short, scarce heard, as *buono*, good, found *buono*. *x* single, between two vowels, found as *dz*, as *maxa*, an half; found *maxa*. *x* double, between two vowels, found as *ss*, as *bellizza*, beauty; say *bellizza*; also before *i*, *u*, *u*, *u*: some words beginning with *z*, are sounded some *dz*, others *ss*, which is gotten by observation; as *zero*, the cypher [O] say *dzero*; so *zio*, an uncle, say *ssio*. in all other sounds they agree with the English, except in their *o*, which is variously sounded, sometimes open, sometimes close, which must be gotten by the Ear.

The end of the

ITALIAN

BATTLE-DOOR

THE GREEK Battle-Door.

THE GREEK Language hath it's proper distinctions betwixt the *Singular*, *Duall*, and *Plural* numbers, so called, and when they speak of (or to) one single person, they speak in the *SINGULAR*, when of two in the *DUALL*, and of more than two in the *PLURAL* number; and do not confound the *Duall*, or *Plural* with the *Singular*; or speak *Plural* when they should speak *Singular*; as you do, that say *Tou*, when you should say *Thou*; as you may see in the *GREEK GRAMMAR*, or in these following Examples taken from thence, and out of the Scriptures of Truth:

Εἰς τὴν πόλιν ἦν Χριστὸς
ὁυκ ἠδυνάμενος, ἀλλὰ τὸ
ἀγαπεύειν, ἵνα καὶ ἡμεῖς
μετὰ αὐτοῦ, καὶ ἡμεῖς
ἰδομεν τὸν δόξαν.

Geo. Fox.

1 singular

| | | | | | | |
|----------|---|----------------------------|---|----|---|----------------|
| Singular | { | ὁ λόγος, <i>ho logos</i> | } | is | { | a, or the word |
| | | τὸ λόγον, <i>tau logon</i> | | | | of the word |
| | | τῷ λόγῳ, <i>to logo</i> | | | | to the word |
| | | τοῖ λόγῳ, <i>ton logon</i> | | | | the word |
| | | ὦ λόγε, <i>O loge</i> | | | | O word |

| | | | | | | |
|-------|---|--------------------------------|---|----|---|-----------------|
| Duall | { | τὸ λόγον, <i>to logo</i> | } | is | { | the two words |
| | | τοῖν λόγον, <i>toin logoin</i> | | | | of the, |
| | | | | | | & two words |
| | | ὦ λόγοι, <i>O logo</i> | | | | to the |
| | | | | | | O the two words |

| | | | | | | |
|--------|---|---------------------------------|---|----|---|-----------------------------|
| Plural | { | οἱ λόγοι, <i>hoi logoi</i> | } | is | { | words, more than two |
| | | τοῖς λόγοις, <i>ton logon</i> | | | | of the words, more than two |
| | | τοῖς λόγοις, <i>tois logois</i> | | | | to the words, more than two |
| | | τοῖς λόγοις, <i>tous logous</i> | | | | the words, more than two |
| | | ὦ λόγοι, <i>O logoi</i> | | | | O words, more than two |

Now to say *Tō logō*, or *Hai logoi*, when you should say *Ho logos*; this were to say *two words*, or *more than two words*, when you should say *a*, or *the word*: This is false Greek, and false English; for *Ho logos* is *a word*, or *the word*; and *Tō logō* is *two words*; and *Hai logoi* is *words more than two*.

So ἡ μῦσα, *he monsa* is *a Song*; τὰ μῦσα, *ta monsa* is *Songs two*; and αἱ μῦσαι, *hai monsa* is *Songs more than two*. Now to say *Ta monsa*, or *Hai Monsai* for *Hc monsa*, that were to put Duall or Plural for Singular: ἡ τιμή, *He time* is *Honour*; τὰ τιμή, *Ta tima* is *Honours*; Duall; and αἱ τιμαί, *Hai timai* is *Honours Plural*. Now is it good Greek, to say *Ta tima*, or *Hai timai*, when you should say *He time*? to put the Duall, or Plural for the Singular.

τὸ ξύλον, *To Xulon* is *A tree*; τὰ ξύλα, *To Xulo* is *Trees Duall*; & ξύλα, *Ta Xula* is *Trees Plurall*. Now to say, *To xulo*, *Two Trees*; or *Ta xula*, *More than two trees*, when you should say, *To xulon*, *A tree*, would this be good Greek, or good English?

So ὁ κριτής, *Ho krites* is *a Judge*; and ὁ βασιλεὺς, *Ho basileus* is *a King*; and τὰ κριτά, *to krita* is *two Judges*; and

and τὰ βασιλεί, or βασιλῆ, To Basilee, or Basile, is Two Kings; and οἱ κριταί, Hoi kritai, is Judges more than two; and οἱ βασιλεῖς, or βασιλεῦς, Hoi Basilees, or Basileis, is Kings more than two.

Now to say τὸ Κρίτά, or τὰ Βασίλεα, i.e. when you should say Ho Kritēs, or Ho Basileus; This were to say Two Judges, or Kings, when there is but One Judge, or One King. And to say Hoi Kritai, or Hoi Basilees, i.e. for Ho Kritēs; or Ho Basileus, is to say more than two Judges, or Kings, when there is but one Judge, or one King. Is this good Greek, or good English; for proper, or truth? Well, say on, and see the Pronouns (so called).

Singular { ἔγω, Ego } is { ἔγώ, I }
 { σὺ, Su } { thou }
 { αὐτός, Ekeinos } { he }

Duall { ἡμεῖς, Noi, no } is { ἡμεῖς, we two }
 { σφoι, Sphoi, spho } { ye two }
 { αὐτοί, Ekeino } { they two }

Plural { ἡμεῖς, Hemeis } is { ἡμεῖς, we, more than two }
 { οἱ, Humeis } { ye, more than two }
 { αὐτοί, Ekeinoi } { they, more than two }

Now, to say Νοί, or Ημεῖς, instead of Εγώ, were to say, We two, or We more than two, instead of I: and is this good Greek, or good English, or proper sence? Answer you that say Τον for Thou.

And to say Σφoι, or Ημεῖς, when you should say Σὺ, this were to put the Duall, or Plurall, with the Singular, and so to speak confusedly, without any distinction, as you do, that say Τον to many, and Τον to one.

And to say Εκεῖνο, or Εκεῖνοι, when you should say Εκεῖνος; would this be good Greek, or good English, to say, They two, or They, More than two, when you should say He?

I 2 Singular

Singular { *ἑγώ, Egos*
σύ, or σύς, Sos, or Teos, } is { mine
 thine

Duall { *οἱ δύο, Noiteros*
οἱ τρεῖς, Sphoiteros } is { our } of two
 your

Plural { *οἱ πολλοί, Hemeteros*
οἱ ὅλῳι, Hameteros } is { our
 your

Now to say *Nōiteros*, *Sphōiteros*, or *Hēmeteros*, or *Hameteros*, when you should say *Egos*, or *Sos Teos*; this were to say *our*, or *Tour*, speaking of *two*, or of *more than two*, when you should say *mine*, or *thine*, speaking of *one*: Would this be good Greek, or good English, to say *Nōiteros*, *our*, of *two*, when you should say *mine*, and so fourth? Go on, and see Examples in the Verbs.

Singular { *τύπῳ, Tupto*
τύπῳς, Tupteis
τύπῳι, Tuptei } is { I beat
 thou beatest
 he beateth

Duall { *τύπῳτε, Tupteton*
τύπῳτε, Tupteton } is { ye two do beat
 they tvvo do beat

Plural { *τύπῳμεν, Tuptomen*
τύπῳτε, Tuptete
τύπῳσι, Tuptousi } is { We more than two do beat
 ye, more than tvvo do beat
 they more than two do beat

Now to say *Tūpteton*, or *Tūptete*, when you should say *Tupteis*; this were to say, *Te, two do beat*, or *Te, more than two do beat*, when you should say, *Thou dost beat*. Is this good Greek, or good English, to say *Tou* for *Thou*?

Singular { *εἰμι, Eimi*
σύ, σύς, Eis, ei
ἐστί, Esti } is { I am
 thou art
 he is

Duall { *ἐστέ, Eston*
ἐστέ, Eston } is { ye tvvo are
 they tvvo are

Plural { *ἐσμέν, Esmen*
ἐστέ, Este
εἰσίν, Eisi } is { We are more than tvvo
 ye are more than tvvo
 they are more than tvvo

Now

Now to say *Eston*, or *Este*, when you should say *Eis*, or *Ei*; this were to say, *Te two are*, or *ye, more than two, are*, when you should say *Thou art*; and this is to say *Tou*, when you should say *Thou*; would this be proper Greek, to put the Duall, or Plural for the Singular? Answer you Doctors, Schollars, Teachers, Priests, and Professors? or is it proper English?

And to say *Esmen*, when you should say *Eimi*; is this good Greek? Answer you Schollars, &c. that say *you* for *thou*: Are not you Novices, that are degenerated from your Original?

And to say *Eifi*, vvhhen you should say *Efi*; this is to say *they*, vvhhen you should say *he*: Is this sence, you that say *you* to *one*, vvhhen you should say *thou*, and say its the Custome of the Nation, vvhose custome is degenerated from your native Tongue? Come read on, and see some Examples out of the Scripture, about *thou* and *thee*, and *ye* and *you*.

Jesus *thee'd* his Mother, and said, *What have I to do with thee*? In Greek its, *Ti ipai & oi*? *Ti emoi kai soi*? Mark, it's *Soi*, *Thee*, Singular, not *ipai*, *Humin*, *Tou*, Plural, John 2. 4. Jesus Christ *you'd* the Scribes and Pharisees, and said, *Woe to them that professed that which they did not practice*, Matth. 23. 13, 14, 15. Verses, he saith, *Woe unto you Scribes and Pharisees Hypocrites*; There is three *Woes*, and three *Tous* in these three Verses; in the Greek it is, *Ouai ipai yonquans & pharisaioi & hypocritai*. *Ouai humin* *Grammateis kai Pharisaioi hypocratai*. Here it's *Ouai humin*, *Woe unto you*; this is plural: you may see *Humin*, *You*, when he speaks to many; but when he spoke to one, to his Mother, he said *soi*, *thee*. So here you Doctors and Teachers, who in your practice deny a distinction when one is spoken to, but will have *you* to one, and *you* to many; you are contrary to Christs practice in speaking here, who said *soi*, *thee*, to his Mother; and *humin*, *you*, to the Scribes, Pharisees, and Hypocrites.

The Apostle *thou'd Philemon*, a particular, saying to the Church in thy house, καὶ οὐκ οὐ ἐκκλησία. Καὶ οἶκόν σου Ecclesia. Here it is thy house, οἶκόν σου; not your house, οἶκόν ἡμῶν. And so Verse the 18. If he hath wronged thee, or oweth thee ought. In the Greek it is, Εἰ δὲ τι ἥδικας αὐτῷ ἢ οὐκ ἔστιν. Εἰ δὲ τι ἥδικες σε εὐφραίνει. 'Tis *se*, thee, not *humas*, you. And in the same Epistle, ver. 3. when he writes to many, he saith, χάρις ὑμῖν, *charis humin*; that is, *Grace unto you*, not *soi*, unto thee.

And Paul you'd the Saints again, when he wrote to the Ephesians, 2. chap. And you who were dead: In the Greek it is, ὑμᾶς ὅτε νεκροί: Καὶ ἡμᾶς ὄντας νεκροῦς. And here see its *humas*, that is, *you*, not *thou*, plural not singular, when he speaks to more than two. Jesus *thee'd Pilate*, John 19. 11. Ἀπεκρίθη ὁ Ἰησοῦς, ὅτι οὐκ ἔχει ἐξουσίαν ἀντιμεταβαλεῖν καὶ ἡμᾶς, εἰ μὴ ὅτι σοὶ δίδωμι, ἅπαρ, ἀλλ' ὅτι τὸ οὐρανὸν ἐξουσίαν με σοὶ μετὰ ἀμαρτίας ἔχει. Απεκρίθη ὁ Ἰησοῦς, οὐκ εἶχες ἐξουσίαν ἀντιμεταβαλεῖν καὶ ἐμὸν, εἰ μὴ ἐν [σοι] δέδομεν ἀνοοθεν, διατῶντα ὁ παραδίδους με [σοι] μετὰ ἀμαρτίας ἔχει. That is in English, Jesus answered, *thou* couldst have no power at all against me, if it were not given thee from above: therefore, he that hath delivered me to thee hath the greater sinne.

The end of the

GREEK

BATTLE-DOOR.

THE H E B R E W Battle-Door.

THe *HEBREW TONGUE* (which the *Jews* call the *HOLY LANGUAGE*) hath as full, and plain distinctions, when one is spoken to, and more than one are spoken to, as any Language that is, which may confound the Doctors, Schollars, Priests, Teachers, and Professors of *England*, and elsewhere, who have forgotten what they have learned at School, or at least, do not practice what they learned: Therefore this *BATTLE-DOOR* is sent to such, who do not practice what they have learned at School, but are degenerated from Grammar-Directions, and Scripture-Examples, who in every Language, in which there are Grammars, and Bible, hath a perfect distinction for *Singular* and *Plurall*; contray to the practice of the Teachers, Priests, and Professors, who will say *you*, or *ye*, to one; and *you*, or *ye*, to more than one; and so have forgotten to practice what they have learned in Grammars, and read in the Bible, who in every Language,

בְּאֵיזֶר אֶתְּכֶם וְהִצִּינִי
בְּאֵיזֶר אֶתְּכֶם וְהִצִּינִי
בְּאֵיזֶר אֶתְּכֶם וְהִצִּינִי
בְּאֵיזֶר אֶתְּכֶם וְהִצִּינִי

Geo. Fox.

in which they are written, hath its proper terme, when more than *one* are spoken to, distinct from, when *one* is spoken to, as the *Battle-door* following plainly shewes.

| | | | |
|----------|---|----|--|
| Singular | $\left\{ \begin{array}{l} \text{אני} \text{ ani} \\ \text{אוֹכִי} \text{ anochi} \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{I (man)} \\ \text{or} \\ \text{(woman)} \end{array} \right\}$ |
| Plurall | $\left\{ \begin{array}{l} \text{אֲנַחְנוּ} \text{ anabhnu} \\ \text{אוֹנוֹת} \text{ nabhnu} \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{we (men)} \\ \text{or} \\ \text{(women)} \end{array} \right\}$ |

Now to put *Anabhnu*, or *Nabhnu* for *Ani*, or *Anochi*, were to put *We* for *I*; and this would be false *Hebrew*, and *English* both: for *Ani*, or *Anochi* is *I* (man) or (woman;) and *Nabhnu*, or *Anabhnu*, is *We* (men,) or (women.)

| | | | |
|----------|--|---------|---|
| Singular | $\left\{ \begin{array}{l} \text{אתָּ} \text{ atta} \\ \text{is} \\ \text{thou (man)} \end{array} \right\}$ | Plurall | $\left\{ \begin{array}{l} \text{אַתֶּם} \text{ attem} \\ \text{is} \\ \text{you, or ye men} \end{array} \right\}$ |
|----------|--|---------|---|

Now to say *Attem*, when you should say *Atta*, were to say *you*, *ye men*, when you should say *thou man*; and this were false: for *Atta* is *Thou* (man;) and *Attem* is *You*, or *Ye men*.

| | | | |
|----------|--|----|--|
| Singular | $\left\{ \begin{array}{l} \text{הוּ} \text{ hu} \\ \text{or} \\ \text{הוּא} \text{ habu} \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{he, this,} \\ \text{or} \\ \text{that (man)} \end{array} \right\}$ |
|----------|--|----|--|

| | | | |
|---------|--|----|--|
| Plurall | $\left\{ \begin{array}{l} \text{הֵם} \text{ hem} \\ \text{or} \\ \text{הֵמָּה} \text{ hemma} \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{they, or those men, or these things} \end{array} \right\}$ |
|---------|--|----|--|

Now to say *Hem*, or *Hemma*, when you should say *Hu*, or *Habu*, this were to say, *they*, or *those men*, or *these things*, when you should say *He*, *this*, or *that man*; and this would be false *Hebrew*: for *Hu*, or *habu*, is *this*, or *that (man;)* and *Hem*, or *hemma*, is *they*, or *those men*, or *these things*.

Would this afore-mentioned manner of speaking be good *Hebrew* ye *Priests* and *Schollars*, who rages at the *Singular* language? would not the *Jews* laugh at you here in their native Tongue to hear you speak it in such a Non-sensicall way? Come *Schollars*, is not this to speak *Plurall*, when you should speak *Singular*? this is for a man to say he is speaking to many men, when he is speaking but to one man; where is the *Giddy-heads* now?

now ? you use to call *Friends* Giddy-heads, the Elect people of God, which you in Scorn call *Quakers*.

Come now to the *Feminine* Gender, (so called,)

| Singular | | Plural | |
|------------------------------------|--------|--|--------|
| אַת <i>at</i> | } is { | אַתְּ <i>atten</i> | } is { |
| or אַתְּ <i>atti</i> | | | |
| | | } <i>thou</i> (woman) | |
| | | } <i>you,</i> or <i>ye</i> (women) | |

Now to say *Atten*, when you should say *At*, or *Atti*, is nonsense, to speak *Plurall* for *Singular*, and make people believe you are speaking to *many women*, when you are speaking but to *one woman*; Is this good *Hebrew* ? And have you not made people believe you have been the wisest upon the Earth ? and now must you come to be whipped, and taught the BATTLE-DOOR. Read one :

| | | | |
|----------|-------------------------------------|--------|---|
| Singular | הִיא <i>hi</i> | } is { | <i>she, this, or that</i> (woman) or female |
| | or $\text{הִיאָה$ <i>habi</i> | | |
| Plurall | הֵנָּה <i>hen</i> | } is { | <i>they, or those</i> (women) or <i>these things</i> (female) |
| | or הֵנָּהּ <i>henna</i> | | |

Now to say *Hen*, or *henna*, when you should say *hi*, or *habi*; this were to say *they*, or those women, or these things female, when you should say *she*, this, or that *woman*, or *female*; and this would be false *Hebrew* and *English* both: for *hi*, or *habi*, is *she*, this, or that (woman) or female; and *hen*, or *henna*, is *they*, or those women, or these things female, or feminine, (so called.)

Come now, and read those that are called the *Affixes*, which are placed at the end of words, and signifies as followeth :

| | | | |
|----------|-----------------------------------|--------|---|
| Singular | אֲנִי <i>ani</i> | } is { | <i>I, Me, My, Mine</i> |
| | אֲנִי <i>eni</i> | | |
| | אֲנִי <i>enni</i> | | |
| | אִי <i>ai</i> | | |
| | אִי <i>ti</i> | | |
| Plural | אֲנֵנוּ <i>enu</i> | } is { | <i>Us, Our, Ours,</i> at the end of words |
| | אֲנֵנוּ <i>anu</i> | | |
| | אֲנֵנוּ <i>ennu</i> | | |
| | אֲנֵנוּ <i>enn</i> | | |
| | or אֲנֵנוּ <i>enn</i> | | |

L

Now

Now to put *Euu, ann, ennu, or enu*, instead of *i, ani, eni, enni, ai, ti*; this were to put *us, our, ours*, in place of *I, me, my, mine*; and this is false English, and false Hebrew; and they that speak thus, are more like mad-men, than men in their wits.

Singular $\left\{ \begin{array}{l} \text{ך} \text{ cha} \\ \text{or} \\ \text{כה} \text{ cha} \\ \& \\ \text{עך} \text{ echa} \end{array} \right\}$ is $\left\{ \begin{array}{l} \text{Thee, Thy, Thine, at the end of words} \end{array} \right\}$

Plural $\left\{ \begin{array}{l} \text{כם} \text{ chem} \\ \text{עכם} \text{ echem} \end{array} \right\}$ is $\left\{ \begin{array}{l} \text{You, Your, or Yours, at the end of words} \end{array} \right\}$

Now to say *Chem, Echem*, when you should say *ך Cha, כה* and *Echa*; this is to say, *Ton, Tour, Tours*, when you should say, *Thee, Thy, Thine*; and this is false Hebrew, and deserves the Rod. Read again:

Singular $\left\{ \begin{array}{l} \text{ו} \text{ v} \\ \text{נ} \text{ u} \\ \text{ו} \text{ o} \\ \text{הו} \text{ hu} \\ \text{נו} \text{ ennu} \end{array} \right\}$ is $\left\{ \begin{array}{l} \text{him, his, at the end of words} \end{array} \right\}$

Plurall $\left\{ \begin{array}{l} \text{ם} \text{ m} \\ \text{מו} \text{ mo} \\ \text{הם} \text{ hem} \\ \text{ם} \text{ em} \\ \text{ם} \text{ am} \\ \text{עם} \text{ echem} \\ \& \\ \text{עמו} \text{ emo} \end{array} \right\}$ is $\left\{ \begin{array}{l} \text{them, their, or theirs, at the} \\ \text{end of words} \end{array} \right\}$

Now to put *m, mo, hem, em, am, echem, and emo*, in place of *v, u, o, hu, and ennu*, were to put, and say, *them, their, or theirs* in place of *him*, and *his*: Those that followes are used at the end of words, when you speak to, or of a *woman*, or *women*; or to or of that which is called the *Fæminine* gender.

Singular $\left\{ \begin{array}{l} \text{ך} \text{ ech} \\ \text{or} \\ \text{כי} \text{ chi} \\ \& \\ \text{אֵיךְ} \text{ ajich} \end{array} \right\}$ is $\left\{ \begin{array}{l} \text{thee, thy, thine, female} \end{array} \right\}$

Plural $\left\{ \begin{array}{l} \text{כן} \text{ chen} \\ \text{עכן} \text{ echen} \end{array} \right\}$ is $\left\{ \begin{array}{l} \text{you, your, or yours} \end{array} \right\}$

Now

Now to say *chen, echen*, when you should say *ech, chi, ajich*, is to say, *you, your, and yours*, when you should say *thee, thy, and thine* : and they that say so, are ill-bred, unlearned, and unmannerly. But say on :

Singular { $\begin{matrix} \text{ה} & \text{ha} \\ \text{א} & \text{ab} \\ \text{א} & \text{enna} \end{matrix} \} \text{ is } \{ \text{her, hers} \}$

Plurall { $\begin{matrix} \text{הן} & \text{hen} \\ \text{הן} & \text{chen} \\ \text{אן} & \text{an} \end{matrix} \} \text{ is } \{ \text{them, their, or theirs, female} \}$

Now to say *an, hen, chen*, when you should say *ha, ab, and enna*, this is to say *them, their, theirs*, when you should say *her*, and *hers* ; and this is now the practice of most in Christendome, to say *them*, when they should say *her* ; and *their*, or *theirs*, when they should say *hers* ; and to stand in the Babylonish Confusion, crying up Tongues, and yet practicing nothing of them, out of the Obedience. Read on :

Singular { $\begin{matrix} \text{אני} & \text{ani} \\ \text{or} \\ \text{אנוכי} & \text{anochi} \\ \text{שלי} & \text{shelli} \\ \text{לי} & \text{li} \\ \text{אתי} & \text{othi} \\ \text{מני} & \text{menni} \\ \text{or} \\ \text{ממני} & \text{mimmenni} \end{matrix} \} \text{ is } \{ \begin{matrix} \text{I (man) or women} \\ \\ \text{of me} \\ \text{to me} \\ \text{me} \\ \\ \text{from me} \end{matrix} \}$

Plurall { $\begin{matrix} \text{נחנו} & \text{nabhnu,} \\ \text{or} \\ \text{אנחנו} & \text{anabhnu} \\ \text{שלנו} & \text{shellanu} \\ \text{לנו} & \text{lannu} \\ \text{אתנו} & \text{othannu} \\ \text{מנו} & \text{mennu} \\ \text{or} \\ \text{ממנו} & \text{mimmennu} \end{matrix} \} \text{ is } \{ \begin{matrix} \text{we (wo.)} \\ \\ \text{of us} \\ \text{to us} \\ \text{us} \\ \\ \text{from us} \end{matrix} \}$

Now to say *nabhnu, or anabhnu, shellanu, lannu, othannu, and mennu, or mimmennu*, when you should say *ani, or anochi, shelli, li, othi, and menni, or mimmenni* ; this were to say, *we, of us, to us, us, and from us*, when you should say, *I, of me, to me, and from me* : and this manner of writing, and speaking, would be a grosse perverting of every word above-mentioned, from its own proper signification.

| | | | |
|----------|---|----|---|
| Singular | $\left\{ \begin{array}{l} \text{אתה} \text{ atta } \\ \text{שׁלְּךָ} \text{ shellecha } \\ \text{לְּךָ} \text{ lecha } \\ \text{אֶתְּךָ} \text{ othecha } \\ \text{מִמְּךָ} \text{ mimmecha } \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{thou (man)} \\ \text{of thee} \\ \text{to thee} \\ \text{thee} \\ \text{from thee} \end{array} \right\}$ |
| | | | |
| Plurall | $\left\{ \begin{array}{l} \text{אתם} \text{ attem } \\ \text{שׁלְּכֶם} \text{ shellachem } \\ \text{לְּכֶם} \text{ lachem } \\ \text{אֶתְּכֶם} \text{ ethchem } \\ \text{מִמְּכֶם} \text{ mimmechem } \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{you, or ye men} \\ \text{of you} \\ \text{to you} \\ \text{you, or ye} \\ \text{from you} \end{array} \right\}$ |
| | | | |

Now to say *attem*, *shellachem*, *lachem*, *ethchem*, and *mimmechem*, when you should say *atta*, *shellecha*, *lecha*, *othecha*, and *mimmecha*: This were to say, *you*, or *ye*, of *you*, to *you*, *you*, from *you*, when you should say, *thou*, of *thee*, to *thee*, *thee*, and from *thee*: and this would be false Hebrew, and English both; and like unto their manner of speaking, that sayes *you*, of *you*, &c. when they should say *thou*, of *thee*, &c. But read on.

| | | | |
|----------|--|----|--|
| Singular | $\left\{ \begin{array}{l} \text{הוא} \text{ hu } \\ \text{שׁלּוֹ} \text{ shello } \\ \text{לוֹ} \text{ lo } \\ \text{אֹתוֹ} \text{ otbo } \\ \text{מִמֶּנּוּ} \text{ mimmennu } \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{he} \\ \text{of him} \\ \text{to him} \\ \text{him} \\ \text{from him} \end{array} \right\}$ |
| | | | |
| Plurall | $\left\{ \begin{array}{l} \text{הם} \text{ hem } \\ \text{or} \\ \text{הֵמָּה} \text{ hemma } \\ \text{שׁלָּהֶם} \text{ shellahem } \\ \text{לָּהֶם} \text{ lahem } \\ \text{or} \\ \text{אֵתָּהֶם} \text{ ethem } \\ \text{or} \\ \text{אֹתָם} \text{ otham } \\ \text{מֵהֶם} \text{ mechem } \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{they (men)} \\ \text{of them} \\ \text{to them} \\ \text{them (men)} \\ \text{from them} \end{array} \right\}$ |
| | | | |

Now to wrest all these words abovesaid out of their proper place, and speak the *Plurall* when you should speak *Singular*, would not this be the same in Nature, with speaking *you* to *one* man, which is to be used when more than one is spoken too.

Those that followes, are when a *woman*, or *women*, are spoken to, and of:

Singular

| | | | | |
|----------|----|----------|----|--------------|
| Singular | את | at | is | thou (woman) |
| | של | shellach | | of thee |
| | לך | lach | | to thee |
| | את | othach | | thee |
| | מך | mimmach | | from thee |

| | | | | |
|--------|-----|------------|----|--------------------|
| Plural | אתם | atten | is | you, or ye (women) |
| | או | or | | |
| | אתם | attena | | |
| | של | shellachen | | |
| | לכם | lachen | | |
| | אתם | ethchen | | of you (women) |
| | מכם | minmechen | | to you |
| | | | | you, or ye |
| | | | | from you |

| | | | | |
|----------|-----|-----------|----|----------|
| Singular | היא | hi | is | she |
| | של | shellah | | of her |
| | לה | lah | | to her |
| | אתה | othah | | her |
| | מנה | mimmennah | | from her |

| | | | | |
|--------|-----|-----------|----|-------------------|
| Plural | הן | hen | is | they (women) |
| | או | or | | |
| | הן | henna | | |
| | של | shellahen | | |
| | לן | lahen | | |
| | אתן | othan | | |
| | או | or | | of them |
| | אתן | eth-hen | | to them |
| | מן | mehen | | them |
| | | | | from them (women) |

Now to write, or speak all these words contrary to their own place, and to put the *Plurall* in the *Singulars* place, Would it not be like their sayings, that sayes *you woman, of you woman, &c.* when they should say *thou woman, of thee (women, &c.)* What say you Schollars? will you snuff hereafter, if one say *thou* to a particular? you will not, will you?

Come Priests, read some of your *Hebrew Nonnes*, (so called) which you have in your common Grammars.

| | | | | | | | | |
|----------|----|--------|----|------|------|--------|----|----------------|
| Singular | יד | jad | is | Dual | ידים | jadaim | is | both the hands |
| | | a hand | | | | | | |

This the Grammarians calls the *Dual Number*, which shews forth onely two by Nature.

M

Now

Now to put *jadajim* for *jad*, were to put *both the hands* for *one hand*; Is this good Hebrew? you will come to the *Singular* language by the *And*, who would have the *Plural* for the *Singular*.

Singular { ^{רגל} *reghel*
is
a foot

Dual { ^{רגליו} *raglajim*
is
both the feet

Now to put *raglajim* for *reghel*, is to put *feet*, for a *foot*.

Singular { ^{דבר} *dabhar*
is
a word

Plural { ^{דבריו} *debbharim*
is
words

Now to say *debbharim* for *dabhar*, is to put *words* for a *word*; and this is like unto the Priests Doctrine, that puts the Scriptures, which is the Words, for the WORD. Professors, and Scholars, and Teachers, read on:

Singular { ^{שופט} *shophet*
is
a judge

Plural { ^{שופטים} *shophtim*
is
judges

Now to say *shophtim*, *Judges*, when you should say *shophet*, a *Judge*, Is this good Hebrew? is not this false? and to speak *Plural*, when you should speak *Singular*?

Therefore thou must read *shophtim*, *Judges*, and *shophet*, a *Judge*: But to say there are many Judges, when there is but one Judge, Would not these be looked upon as mad men? they could not persuade them, but they were *many men*, when there is but *one*, *Thou*, and is not *Tou*; and they cannot distinguish betwixt *Judges*, and a *Judge*: So not betwixt *Tou*, and *Thou*; *shophtim*, and *shophet*. Say on:

| | |
|-------------------------------|---|
| Singular | Plural |
| ^{שפט} <i>shephat</i> | ^{שפטים} <i>shephatim</i> , or ^{שפוטות} <i>shephutim</i> |
| is | is |
| a judgement, or a plague | judgements, or plagues |

And to put *shephutim* *shephatim*, in place of *shephat*, is to put *Judgements*, and *Plagues*, for a *Judgement*, and a *Plague*; Is this good Hebrew? Is this good sense? Are not these *Sot-Heads*, and *Giddy-Heads*, that speaks thus, to put the *Plural* for the *Singular*. But read on.

Singular

Singular

Plural

שֶׁקֶטֶט is שִׁקְטִיז } שִׁקְטִיזִים
 is }
 Abomination } Abominations

Now to put *Shikhtizim* for *shekketz*, or *shikkutz*, were to put *abominations* for *abomination*, were this good Hebrew? like as you *Bricks* have put *many men* for *one man*: Plural for Singular.

Singular

Plural

שָׂרָפִי Saraph } שָׂרָפִים Seraphim
 is }
 a burning, or a fiery Serpent } fiery Serpents

Now to say *Seraphim*, when you should say *Saraph*, this is to say, here are *many Serpents*, when there is but *one Serpent*: Is this good Hebrew, you that put *Plural* for *Singular*? Is not this like unto you, that have corrupted your own Mother Tongue? and the Corruption in you is offended, if it be not given. Read on:

Singular } בֵּן ben }
 is }
 a Son } Plural } בָּנִים banim
 is }
 Sons }

Now to say *Banim*, when they should say *Ben*, is not this to say *Ten*, when they should say *Thou*? and to say *Sons*, when its but a *Son*.

Singular } ראש rosh }
 is }
 a head } Plural } ראשים rashim
 is }
 heads }

Now to say *Rashim*, when you should say *Rosh*, this is to say *Heads*, when you should say *a Head*.

Singular } עִיר ir }
 is }
 a City. } Plural } עָרִים arim, or עִירִים ajarim
 is }
 Cities }

Now to say *Arim*, or *Ajarim*, when you should say *Ir*, here the man speaks non-sence, when he sayes *Cities*, when there is but one *City*; as they that say *Ten*, when they should say *Thou*; and speaks of *many* where there is but *one*; and so the world is bred, and trained up in Non-sence, which speaks *Plural*, when they should *Singular*.

Come *Doctors*, *Lawyers*, *Schollars*, *Scool-masters*, come to that which is called the *Verb*.

Singular } ^{פָּקַד} *pakad*
is
he visited

Plural } ^{פָּקְדוּ} *pakadu*
is
they have visited

Now to say *pakadu*, when you should say *pakad*, were to put plural for singular, and were not true Hebrew; and none sayes so but the Novices, and Ignorant and Vulgar, though they tell the people they are Schollars. Say on:

Singular
^{פָּקַדְתָּ} *pakadta*
is

thou (man) hast visited

Plural
^{פָּקַדְתֶּם} *pakadtem*
is

ye, or you (men) have visited

And to say *pakadtem*, when you should say *pakadta*, that when you are speaking to *one man*, you are speaking to *many*; would this be good sense, or true Hebrew? and is not this non-sense in the eyes of people, and like mad-men? But read on:

Singular
^{פָּקַדְתִּי} *pakadti*
is

I have visited; that is, one

Plural
^{פָּקַדְנוּ} *pakadnu*
is

we have visited; that is, more than one

Now to say *pakadnu*, when you should say *pakadti*, Is not this foolishnesse? Is not this to speak *we*, when you should speak *I*? and is not this false Hebrew? and to say *we have visited*, when you should say *I have visited*, Is this to speak like men in their senses? is not this non-sence?

Now read the *Feminine*, (so called) that is, when a *woman*, or *women* are spoken to, or of.

Singular } ^{פָּקְדָה} *pakeda*
is
she visited

Plural } ^{פָּקְדוּ} *pakedu*
is
they have visited

Now to say *pakedu*, when you should say *pakeda*; this were to put *many women* for *one woman*: and to say *you*, or *ye women* have visited, for *thou woman* hast visited, Who would speak in this language that were in their wits, or senses either?

Come Priests and Schollars, who cries up your Learning so much; Is it not false Hebrew, to speak *pakedu*, when you should speak *pakeda*? were not this to speak *you*, when you should speak *thou*? and *you women*, when you should speak *thou woman*?

Singular

Plural

יִתְּנָהּ pèkadten

is

is

thou (woman) hast visited } you, or ye (women) have visited

Now to say *pekadsen*, when you should say *pakads*, is to say *you*, or *ye women have visited*, when you should say, *thou woman hast visited*; and this is non-sence, and false Hebrews and they that teach this, *you*, for *thou*, and cannot bear it, but they must have *you* for *thou*. Are these men of understanding? or the Vulgar, and Ignorant, Barbarous, and Brutiſh? Yes, they be ſo.

Read on, and see some more Examples about that you call your perfect Verb.

Plural

ⲛⲓⲣⲏⲕⲁⲁⲧⲉⲙ *nirpḱadtem*

12

is

thou (man) wast visited } you, or ye (men) were visited

Now to say *Nipkadtē*, when you should say *Nipkadtā*, this were to put *Plural* for *Singular*. Read again:

Plural

OPTIK pikkadisen

is

38

thou hast visited diligently } you, or ye have visited diligently

This is not true Hebrew, to say, *You have visited diligently,* when you should say, *Thou hast visited diligently*

Plural

הִפְּקָדוֹן *kiphkadton*

is

i

thou (man) hast caused to visit you, or ye have caused to visit

Now to say *hiphkadtem* for *hiphkadta*, were to put *you* for *them*.

Singular { ^{r-tip}
 } *bopkadsa* } is { thou (man) wast made to visit
 } or
 } thou wast visited by another

Plural { ~~one~~ ^{one} } is { you, or ye men were made to visit, }
 { hophkadtem } { or }
 { } { you, or ye were visited by another }

Now to say *hophkadtem*, when you should say *hophkadta*,
N were

were to say, *you*, or *ye*, were made to visit, or were visited by another, when you should say, *thou wast made to visit, or wast visited by another.* Read on again,

Singular

הִיבְּפַקְּחָדִיא *hithpakkhadia*

is

thou (man) hast visited thy self

Plural

הִיבְּפַקְּחָדֵם *hithpakkhadtem*

is

you (men) have visited your selves

Now for to say *Hithpakkhadtem*, when you should say *Hithpakkhadia*, were to say, *you have visited your selves*, when you should say, *thou (man) hast visited thy self*; and this were false, for *Hithpakkhadia*, is *thou (man) hast visited thy self*, and *Hithpakkhadtem*, is *you, or ye (men) have visited your selves*. Say on:

Singular

לָמַד *lamad*

is

he hath learned

Plural

לָמַדוּ *lamedu*

is

they (men) have learned

Now to say *Lamedu*, when they should say *Lamad*; is not this to say *many learned*, when but *one learned*, and to put plural for singular.

Singular

לָמַדְתָּ *lamadta*

is

thou (man) hast learned

Plural

לָמַדְתֶּם *lamadtem*

is

you, or ye (men) have learned

Now to say *Lamadtem*, when you should say *Lamadta*, is to say *you have learned*, when you should say *thou hast learned*, and to put plural for singular. Say on again:

Singular

לָמַדְתִּי *lamadti*

is

I (man) or (woman) have learned

Plural

לָמַדְנוּ *lamadnu*

is

we (men) or we (wo.) have learn'd

Now to say *Lamadnu*, when you should say *Lamadti*, this were say *we (men) or we (women) have learned*, when you should say, *I man, or I woman have learned*; for *lamadti* is *I man or woman have learned*, and *Lamadnu* is *we men, or women have learned*.

Singular

לָמַדְתְּ *lamadt*

is

thou (woman) hast learned

Plural

לָמַדְתֶּן *lamadten*

is

ye, or you (women) have learned

And

And to say *Lemadten*, when you should say *Lameda*, this is to say, (*women*) have learned, when but a woman hath learned.

Singular { *למדה* *lameda*
is

Plural { *למדו* *lamedu*
is

she hath learned *they have learned*

Now to say *Lamedu*, when you should say *Lameda*, were to say, *they women have learned*, when you should say, *she woman hath learned*; for *Lameda*, is *she hath learned*, and *Lamedu*, is *they (men) or they women have learned*.

Read some more Examples:

Singular { *למד* *lemod*
is

Plural { *למדו* *lamedu*
is

learn thou (man)

learn you, or ye men

Now to say *Lindu*, *learn thou man*, doth not this deserve the *Röd*? which *Lindu*, is *learn you, or ye men*, and *Lemod* is *learn thou man* Singular, and to say *למד*, when he should say *thou*, is this good sence? is this good Hebrew?

Singular { *למדי* *limdi*
is

Plural { *למדנו* *lamedna*
is

learn thou (woman)

learn you, or ye wo.

Now to say *Lemodena*, when you should say *Lindi*, were to say, *let many women learn*, when they should say, *let me woman learn*. Read on:

Singular { *תשלח* *tishlach*
is

Plural { *תשלחו* *tishlachu*
is

thou (man) shalt send *you, or ye (men) shall send*

Now to say *Tishlachu*, when you should say *Tishlach*, is to say *many shall send*, when you should say, *one shall send*.

Singular { *תשלחי* *tishlechi*
is

Plural { *תשלחנה* *tishlachna*
is

thou (woman) shalt send *you, or ye (woman) shall send*

Now to say *Tishlachna*, *many women shall send*, when they should say *Tishlechi*, which is, *one woman shall send*, that is not good Hebrew, for *Tishlechi*, is *thou (woman) shall send*.

N^o 2 Say

Say on:

Singular { תִּפְּקֹד *jipbkod*
is
he shall visit

Plural { תִּפְּקֹדוּ *jipbkedu*
is
they (men) shall visit

Now to say *jipbkedu*, when you should say, *jipbkod*, you put *they*, for *he* in *so* doing, and this is non-sense, out of sence.

Singular { תִּפְּקֹד *tiphkod*
is
thou (man) shalt visit

Plural { תִּפְּקֹדוּ *tiphkedu*
is
you, or ye shall visit

Now to say *Tiphkedu*, when you should say *Tiphkod*, is to say *you*, or *ye men*, when you should speak *thou*.

Look unto the *English*, and many others who have corrupted their own tongue. Read on:

Singular { תִּפְּקֹד *tiphkod*
is
I shall visit, when a (man)
or
(woman) are spoken of

Plural { תִּפְּקֹדוּ *niphkod*
is
we shall visit, when (men)
or
(women) is spoken of

Now to say *Niphkod*, when you should say *Ephkod*, this is to say *we*, when you should say *I*, and this would be false Hebrew; for *Ephkod*, is *I man*; or *I woman shall visit*, and *Niphkod*, is *we men*, or *we women shall visit*.

Singular { תִּפְּקֹד *tiphkod*
is
she shall visit

Plural { תִּפְּקֹדֶנָּה *tiphkodena*
is
they (women) shall visit

Now to say *Tiphkodena*, *they (woman) shall visit*, when you should say *Tiphkod*, *she (woman) shall visit*, this is to say, *many shall visit*, when but one shall visit.

Singular

תִּפְּקֹדִי *tiphkedi*
is

thou (woman) shalt visit

Plural

תִּפְּקֹדֶנָּה *tiphkodena*
is

you, or ye shall visit

Now to say *Tiphkodena*, when you should say *Tiphkedi*, were to say *you*, or *ye*, *women shall visit*, when you should say, *thou woman shalt visit* and such speaking is false Hebrew, and *English* both, for *Tiphkedi*, is *thou (woman) shalt visit*, and *Tiphkodena*, is *you*, or *ye*, *(women) shall visit*.

Now

Now see some Scripture Examples in Hebrew,
about **Thou**, and **You**.

Jephthah's Daughter, said *thou*, and *thy* motto-het *Father*,
and did not say *you*, to him; Judges 11. 36.

וְתוֹמֶר אֵלַי אַבִּי פְחִיטָא וְפִיחָא

Va tomer elai abi phatsita et picha :

Mark, its *picha*, not *pichem*; *thy* month, not *your* month :
And its *מְעִיבֵיכָא* *meojebecha*, *thy* enemies. Mark, its *cha*, not
chem; *thy* enemies, not *your* enemies.

And Nathan thou'd David, 2 Sam. 1. 27. אַתָּה הָיִיתָ *atta*
haish, *thou* the man : Here he sayes, not *you* the man, but *atta*
haish, *thou* the man.

And Isaac, his servant, *thou'd* his Master, Genesis 24. ver. 5.
אֲשִׁיבִי אֶת בִּנְיָא *asbib et bincha*. Mark, its *bincha*, *thy* Son, not
binchem, *your* Son.

And again, he saith, אַשְׁרֵי יָצָאתָ *asber jatsata*, from which
thou camest : Here its *jatsata*, not *jetsatem*; *thou* camest from,
not *you* came from.

And Pharaoh Thou'd Jacob, and said, How old art thou?
Gen. 4. 8. In the Hebrew, it's *מָה יְמֵי חַיֶּיךָ* *Gamma-jeme*
shave hajiecha : Mark again, its *hajiecha*, of *thy* life not
hajiechem, *your* life.

And in the third verse, Pharaoh said unto Joseph's Brethren,
What is your Occupation? Its *מַעֲשֵׂיכֶם* *mayashechem*, *your* occu-
pation, not *thy* occupation; its *chem*, not *cha*; *your*, not *thy*,
when he speaks to more then one, but when he spoke to Jacob
abovementioned, then he says, *cha*, not *chem*; *thou*, not *you*;
and here when he speaks to Jacob's sons, being more than one;
he speaks *plurally*, and not *singularly*, *chem*, and not *cha*, *you*,
and not *thou*. So let Pharaoh, witness against *you* Priests,
and Schollars in England, that makes no distinction when *you*
speak to one, and when *you* speak to many, as hereafter in this
BATTLE-DOOR, may plainly appear.

And Adam, *thou'd* God, Gen. 3. 9. *קוֹלְךָ* *kolcha*
shamayti : Here it's *kolcha*, not *kolchem*; *thy* voyce, not
your voyce.

And God *thee'd*, and *thou'd* Adam, Gen. 3. 11. and said,
וְהָיִיתָ עָרֵב *thee*, that *thou* wast naked : its *lecha*, to *thee*, not
lachim, to *you*.

And God when he spoke to the Children of *Israel*, by the Prophet *Jeremy*, he *you'd* them, saying, Harken not to the word of the Prophets, that Prophecy unto *you*, they make *you* vain, *Jeremy* 23. 16. its לַחֶמְךָ לַחֶמְךָ *lachem attchem*: here is not *lecha* mentioned, when more than one is spoken to, but *lachem* to *you*, not *lecha*; to *thee*.

And so the *Priests*, and *Schollars*, and *Doctors* may see, that the *Hebrew*, they call the holy tongue, makes as plain a distinction when *one* is spoken to, and when more than *one* are spoken to, as any language that is.

The end of the

HEBREW

BATTLE-DOOR.

THE

THE CALDEE Battle-Door.

THe CALDEE Language, which teaches *Thou* and *Thee* to *Singular*, and *You* and *Ye* to *Plural*, though the Nations will hardly own it; either the *French*, *Spanish*, *Italians*, *Greeks*, or *Latines*, or *English*. But see some few Examples taken out of the Grammars, and Bible, as followeth:

But first read the Letters which are the same with the Hebrews Letters.

| | | | | | | | | | | | | | | | | | |
|---|---|---|----|---|---|---|---|----|----|----|---|---|---|---|---|---|---|
| a | b | g | d | h | y | u | z | ch | or | hh | t | j | i | y | | | |
| א | ב | ג | ד | ה | ו | ז | ח | ט | י | כ | ל | מ | נ | ס | | | |
| k | o | r | ch | l | m | n | f | o | o | p | p | h | o | r | f | | |
| ק | ר | ש | ת | י | כ | ל | מ | נ | ס | פ | צ | ק | ר | ש | ת | | |
| t | s | t | z | o | r | z | q | o | r | k | r | h | t | h | o | r | t |
| צ | ק | ר | ש | ת | י | כ | ל | מ | נ | ס | פ | צ | ק | ר | ש | ת | י |

בְּחֹדֶרֶת אֵי קִשְׁיָה
אֲנִי יִחְזֹק הַיָּמִין
סֵה בִּיל הַדְּעִין
רְבוֹת בָּנוֹ לְאֵלֶּהָ
יִחְזֹק

Geo. Fox.

Singular { אֲנִי *ano* } or { אֲנִי *ano* } is { I (man) or (woman) }

Plural { אֲנֵנוּ *anan* } or { אֲנֵנוּ *anabbno* } or { אֲנֵנוּ *nabbno* } is { we (men) or (women) }

Singular { אַתָּה *at* } or { אַתָּה *ant* } is { thou (man) or masculine, so called }

Plural { אַתֶּם *antun* } or { אַתֶּם *atun* } is { you, or ye (men) or (males) }

| Singular | | Plural | | |
|--------------------------|--------|-------------------------------|--------|--|
| הוּא <i>hu</i> | } is { | הֵמָּן <i>himmon</i> | } is { | |
| or | | or | | |
| הוּא <i>hu</i> | | הֵמָּן <i>hinnun</i> | | |
| or | | or | | |
| הִיא <i>jbu</i> | | הֵמָּן <i>innun</i> | | |
| | | | | |

be (male) } they (males)

Now to say *himmon*, *hinnun*, *jnnun*; *atun*, *antun*; *anan*, *nabbno*, or *anabbno*; this were to say *they*, *you*, or *ye*, and *we*, when you should say *he*, *thou*, and *i*, and this were false *Caldee*, and *English* both. Now read those that are used, when a *woman*, or *women*, or *feminine*, so called are spoken to or of.

Singular { אַתְּךָ *anti* } or { אַתְּךָ *ant* } or { אַתְּךָ *at* } is { thou (female) }

Plural { אַתְּכֶם *anten* } or { אַתְּכֶם *aten* } is { you, or ye (females) }

| Singular | | Plural | |
|--------------------------|--------|-------------------------------|--------|
| הִיא <i>ibi</i> | } is { | הֵנָּן <i>innen</i> | } is { |
| or | | or | |
| הִיא <i>hi</i> | | הֵנָּן <i>hinnen</i> | |
| | | | |

she } they (females)

Now to say *jnnen*, *hinnen*, *aten*, *anten*, when you should say

ai, ani, anti, and bi, jbi, this were to say, *they (women)* or *(females)* and *ye, or you, (women)* or *(females)* when you should say, *thou (woman)* or *female,* and *she (woman)* or *female:* and this is to speak to many *(women)* or *(females)* when there is but one to speak to: but now read on to those which are called in the *Caldee Grammars,* the *Inseparable Pronounes,* and *Affixes,* or *Suffixes,* placed at the ends of words, and signifies as followeth.

| | | | | | | |
|----------|---|----------------------|---|----|---|-------------------------------------|
| Singular | { | <i>ai</i> <i>ni</i> | } | is | { | <i>me, my,</i> at the end of words |
| | | or | | | | |
| | | <i>nnani</i> | | | | |
| Plural | { | or | } | is | { | <i>us, our,</i> at the end of words |
| | | <i>ano</i> | | | | |
| | | or | | | | |
| | | <i>an</i> <i>ain</i> | | | | |
| | { | <i>no</i> | } | | | |
| | | or | | | | |
| | | <i>nan</i> | | | | |

Now to put *an, ain, no, nan,* when you should put *i, ai, ni, nnani,* or *ano,* this were to put *us, our,* when you should put *me, my;* and this would be false, and deserves the Rod.

| | | | | | | |
|----------|---|-------------|---|----|---|---|
| Singular | { | <i>och</i> | } | is | { | <i>thee, thy,</i> at the end of words, when a man, or a male is spoken to |
| | | or | | | | |
| | | <i>noch</i> | | | | |
| Plural | { | or | } | is | { | <i>you, your,</i> at the end of words, when men, or males are spoken to |
| | | <i>chom</i> | | | | |
| | | or | | | | |
| | { | <i>chom</i> | } | | | |
| | | or | | | | |

Now to say *chom, chon,* when you should say, *och, noch, aik,* this were to say, *you, your,* when you should say, *thee, thy;* and this were to put many *Men,* or *Males,* for one *Man,* or one *Male.* But Say on:

| | | | | | | |
|----------|---|------------|---|----|---|---|
| Singular | { | <i>obi</i> | } | is | { | <i>him, he,</i> at the end of words; or <i>this,</i> or that <i>Male,</i> or <i>Masculine</i> (so called) |
| | | <i>eb</i> | | | | |
| | | <i>eb</i> | | | | |
| | | <i>hi</i> | | | | |
| | | <i>neh</i> | | | | |
| Plural | { | <i>hon</i> | } | is | { | <i>them, their,</i> or these, or those <i>Males,</i> or <i>Masculines</i> (so called) |
| | | <i>hom</i> | | | | |
| | | <i>nun</i> | | | | |

Now to say *ben, ham, nun*, when you should say *ohi, eb, hi, nek*, this were to say, *them, their*; or *these, or those* (*males*) or (*masculine*) when you should say, *him, his*; or *this, or that* (*male*) or (*masculine*); and this would be false again, as all the rest before mentioned; and a grosse perverting of every word from its own proper signification, and contrary to Grammar directions; and Scripture Examples; Now come to those that are put at the end of words, when a *woman, or women, or females* are spoken of or to.

Singular { $\begin{matrix} \text{ek} \\ \text{ki} \\ \text{aik} \\ \text{nek} \end{matrix} \}$ is { *Thee, Thy*, at the end of words

Plural { $\begin{matrix} \text{chen} \\ \text{or} \\ \text{chen} \end{matrix} \}$ is { *You, Your*

Now to put *chen*, when you should put *ek, ki, aik, nek*, is to put *you, your*; when you should put *thee, thy*; and this were false again. But say on.

Singular { $\begin{matrix} \text{ob} \\ \text{ho} \\ \text{nob} \end{matrix} \}$ is { *her*, at the end of words; or *this*,
or
that *Feminine* (so called)

Plural { $\begin{matrix} \text{ben} \\ \text{nan} \\ \text{nin} \\ \text{nen} \end{matrix} \}$ is { *them, their*; or *these, or those Females*,
or *Feminines* (so called)

Now to put, or place *ben, nan, nin, nen*, at the end of words, when you should put, or place; *oh, ho, nob*, this were to put *them, their*, or *these or those females, or feminines*, in place of *her, or this, or that female, or feminine*; and they that write or speak thus, must come and be taught this BATTLE-DOOR.

Read some Examples in that which is called the perfect Verb.

Singular { $\begin{matrix} \text{phad} \\ \text{phad} \end{matrix} \}$ is { *He hath Commanded*

Plural { $\begin{matrix} \text{phadu} \\ \text{phadu} \end{matrix} \}$ is { *They (men) have Commanded*

Singular

Singular { ܡܝܕܐ } is { Thou (man) hast Commanded }
 pkadh

Plural { ܡܝܕܐܝܢ } is { You, or Ye (men) have Commanded }
 pkadun

Now to say *pkadu*, and *pkadun*, when you should say *pkadb*, and *pkadt*; this is to say, *they*, and *you*, have commanded, when they should say, *he*, and *thou*, hast commanded, and this is like the practise of the Nations, whose hand writing declares the contrary; So are come under the smart Rod.

Feminine, (so called) when a *woman*, or *women*, are spoken to or of.

Singular { ܡܝܕܐܝܬܐ } is { She (woman) hath Commanded }
 pikdath
 { ܡܝܕܐ } is { Thou (woman) hast Commanded }
 pekadt

Plural { ܡܝܕܐܝܬܐܝܢ } is { They (women) have Commanded }
 pekada
 { ܡܝܕܐܝܢ } is { You, or Ye, (women) have Commanded }
 pekadten

Now to say *pekada*, and *pekadten*; when you should say, *pekadt*, and *pikdath*, this were to say, *you*, or *ye women*, and *they (women)* have commanded, when you should say, *Thou (woman)* hast Commanded, and *She (woman)* hath Commanded: and this hath been the practise of the unlearned, (yet pretended learned) who speaks false *Caldee*, and *English* both, when a *man*, or *woman*, or *men*, or *women* speaketh of themselves.

Singular { ܡܝܕܐܝܬܐ } is { I (man) or (woman) have Commanded }
 pikdeth

Plural { ܡܝܕܐܝܢܐ } is { we (men) or (women) have Commanded }
 pekadna

Now to say *pekadna*, when you should say *pikdeth*, is to say *we men*, or *we women* have commanded, when you should say, *I (man)* or *I (woman)* have commanded: is not this false *Caldee*, and *English* both?

Now Read some Examples about those that are called the Nounes in the Caldee Grammars.

| | | | | | | |
|----------|---|--------------|---|----|---|-----------------|
| Singular | } | טור tur | } | is | } | a Mountain |
| | | or | | | | |
| | | טורא turo | | | | |
| | | טורא detur | | | | of a Mountain |
| | | or | | | | |
| | | טורא deturo | | | | |
| | | טור letur | | | | to a Mountain |
| | | or | | | | |
| | | טורא leturo | | | | |
| | | טורא jattur | | | | the Mountain |
| | } | or | | | } | |
| | | טורא jatturo | | | | |
| | | טור mittur | | | | from a mountain |
| | | or | | | | |
| | } | טורא mitturo | | | | |
| | | | | | | |

| | | | | | | |
|--------|---|-----------------|---|----|---|----------------|
| Plural | } | טורין turin | } | is | } | Mountains |
| | | or | | | | |
| | | טורא ture | | | | |
| | | or | | | | |
| | | טורא turaijo | | | | |
| | | טורא deturin | | | | of Mountains |
| | | or | | | | |
| | | טורא deturaijo | | | | |
| | | or | | | | |
| | | טורא deture | | | | |
| | } | טורא leturin | | | } | to Mountains |
| | | or | | | | |
| | | טורא leture | | | | |
| | | or | | | | |
| | } | טורא leturaijo | | | } | |
| | | טורא jatturrin | | | | the Mountains |
| | } | or | | | } | |
| | | טורא jatture | | | | |
| | | or | | | | |
| | | טורא jatturaijo | | | | |
| | } | טורא mitturrin | | | } | from Mountains |
| | | or | | | | |
| | } | טורא mitture | | | } | |
| | | or | | | | |
| | } | טורא mitturaijo | | | | |
| | | | | | | |

Now

Now

Now to say *turin, ture, turajo, &c.* when you should say *tur, turo, &c.* as above mentioned, this were to say *mountaines*, when you should say a *mountaine*, and this were false, for *tur*, or *turo*, is a *mountaine*, and *turin*, or *ture*, or *turajo*, is *mountaines*. But Read on.

Singular { *tzidqo* } or { *tzidqetho* } is { *Righteousness*

Plural { *tzidqon* } or { *tzidqotho* } is { *Righteousnesses*

Now to say *tzidqotho*, or *tzidqon*, when you should say *tzidqo*, or *tzidqetho*, this were to say, *righteousnesses*, for *righteousnesses*.

Singular { *reglo* } or { *regel* } is { *a Foot*

Dual, that is, two { *raglajin* } or { *raglin* } is { *both the Feet*

Now to say *raglin*, or *raglajin*, when you should say *regel*, or *reglo*, this were to say both the feet when there is but one foot.

Singular { *jad* } or { *ido* } is { *a Hand*

Plural { *jdajin* } or { *idin* } is { *two Hands*

Now to say *jdajin*, or *jdin*, when you should say *jdo*, or *jad*, this were to say, there were two hands, when there is but one hand; and this were false *Caldee*, and *English* both, for *jad*, or *jdo*, is one hand, and *jdin*, or *jdajin*, is two hands.

Now Read a few Scripture Examples in *Caldee*, about the *Singular*, and *Plural* Language.

Nebuccadnezar the King, he said *ye*, to many, *Daniel* 2. 8. *ye* would gain the time in the *Caldee*, its *antun* *you*, or *ye*, not *ant*, not *at*, which is *thou*, as is before expressed.

And in the ninth verse, and ye have prepared lying, and corrupt words, is *hisdammethun*. &c. Mark, its *hisdammethun*, ye, or you, have prepared, not *hisdammeth*, thou hast prepared; here its *Plural* not *Singular*, when he speaks to the *Caldeans*, being more than one, but when he speaks to a particular, he sayes, art thou able to make known the dream, 26. verse, its *hajtbaik chabel*, here you may see again, the ending is with the *Singular*, not with the *Plural*, *aik*, not *chon*, thou, not you, when one is spoken to.

And Daniels Answer, was thou to the King again, in the 31. verse, thou o King sawest, *ant malko*, *bhaze bavaita*, here its *ant*, not *antun*, nor *atun*, which is you, or ye, as is before expressed.

And in the 37. verse, *ant malko melek malkaifo*, here you see again, its *ant*, not *antun*, then o King, not you, o King, and the King was not offended at the word *ant*, which in English is thou. So by these few Examples you may plainly see a clear distinction, made in the *Caldee* Language, when one is spoken to, and when more then one is spoken to, and so throughout that Language, as in all other the Oriental Languages, there is a plain distinction, betwixt *Singular* and *Plural*, as in any Languages that are.

And so you Scholars, Doctors, that have boasted of the tongues, you may be ashamed for what you have spoken, and done this seaven years and more, against that harmless People called Quakers, for saying thou, to one, and you, to many Might not the King have said before mentioned, to them that spoke to him in the *Singular* Language, *ant* which is thou, what *ant's* thou me, as well as the proud Professors in this age have said, what *thou's* thou me, I will have *atun*, or *antun*, said to me, the King might say, which in English is you, or ye, as well as an English man may say, I will have you said to me, but we do not read that the King was offended, for any using the word *at*, or *ant* to him, which in English is thou.

Directions for pronouncing Hebrew and Caldee.

BESIDES the 22 Letters in the BATTLE-DOOR, there are *Bottom Marks* placed with them to sound them, which serve as Vowels, so called; whereof some are sounded long, and some short.

The long . *a*, . *e* as *ea*, . *i* as *ie*, and . *o* as *oa*, . *u* as *oo* in Root. the short are . *a*, . *e*, . *i* as *i* in His, . *o*, . *u*, as *u* in Truth.

These are sounded after the Letters, to which they belong.

As

At 1st *hā, I bear*; 2nd *hā, I add*; 3rd *hā, with*; as *ay, for a pā, 4th pā*. Except - under *ay* which - is read before those letters, as *ay, Elob, God*, not *Eloba*; *ay, ruach, the spirit*, not *ruocha*; *ay, Jesha, a Saviour*, or *Jesay*; *ay, Meshiach, anointed, Messiah*, or *Christ*, not *Meshicha*; *ay* is by some sounded as *g*, by others as *g* in the beginning and middle of words, and *ay* in the end; but the *Jewes* sound it not at all, as *ay* they read it *in, with, &c.* *ay* also hath no sound, as *ay, abb, a Father*; *ay, ish, a man*, *ay, shā, my*; *ay* hath no sound in the end, but *ay* as *ay, gālā, he revealed*, *ay, vā, with*; before it makes *ay*, as *ay, āvā, much*; or *ay* with between them, as *ay, shā, dabbārā, his words*, not *dabharā*; or with - as *ay, kav, a measuring-line*; *ay, ay, as*; *ay, shā, lā, peaceable*. *ay, iv, as*; *ay, piz, his mouth*. If *ay* or *ay* have under them another vowel, so called, then the (.) upon *ay* is *o*, and *ay* is *o*, as *ay, hā-vā, calamity*; and the (.) in *ay* maketh double *o*, as *ay, shā, hā-vā, he waited in hope*. *ay* is not sounded without a vowel, as *ay, ech, how*; *ay, āy, my*. Except in the end after *ay* or *ay* as *ay, āvā-nāi, Lord*; *ay, pā-nāi, my face*; *ay, gōi, a nation*; *ay, gā-lū, revealed*; with a vowel it is sounded as *y*, as *ay, yudh, a band*. *ay* marked on the left side is *f*, and if there be no vowel under it, the (.) is *o*, as *ay, shā-nē, bating*; *ay* marked on the right side is *ph*; and if the letter before it hath no vowel, then the (.) is *o*, as *ay, Mō-shē, Moses*; sometimes it hath two (.) as *ay, shā-chādā, a gift, reward, or bribe*; and *ay, Nā-shā, he who lifteth up, or pardoneth*. *ay* short, is often writ without (.) and then differs not in form from *ay* long, when yet it is short *o*, and is thus known:

1. Before (:) or (,) if no accent come between, as *ṛṇṇi zochra*, she remembered: *ṛṇṇi rem-iti, sing 2d.*
2. before a letter having - after it, as *ṛṇṇi kṛṇṇi*, except *ṛ* or *ṇ* go before - as *ṛṇṇi lā, ṇṇi mā, what.*
3. In the end of a word, beginning with *ṛ* or *ṇ*, and - as *ṛṇṇi vai-yakom*, and he rises; *ṇṇi weja-kom*, and he shall arise.
4. before - under *y* or *n* as *ṛṇṇi e-bold*, his tabernacle, *ṇṇi ho-omādh*, he is appointed, &c.
5. Before *ṛ* if follow it as *ṇṇi o-bat-chā*, thy tabernacle, &c.

(:) is sounded very short, oft-times not at all, but is silent, *quiescent*, or mute. Its Read.

1. In the beginning, as **בְּ** *be-ydm, in the day.*
2. After a long vowel, as **פָּקְדוּ** *pā-kedhū, they have visited.*
3. After another (:) mute, as **יָפִי** *yiphi-kedhoū, they shall visit.*
4. Under strong (·) as **דְּזַמְמֶרֶוּ** *dzammeroū, sing ye; and un-*

... a letter immediately doubled, as 1771, 1772, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1785, 1786, 1787, 1788, 1789, 1790, 1791, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451,

Otherwise, its not read, as 1. in the end, although two come together 2, after a short vowel 3, before another (as 4, after a long vowel, with a tonic accent, (so called) as 4) pe-kôdh-na, visit ye women.

(.) In a letter is sometimes milde, only takes away the (h) or aspiration from these fix letters, *g, d, c, p, t*: so that with this (.) in them, they are written *b, g, d, c, p, t*: sometimes (w) is of more force, and doubleth the letter, in which it is, to avoid much writing, as *pinna*, ^{the pinne} ~~the pinne~~; not *phina*: it is milde (onely in these fix letters, and that) onely in the beginning, as *pe, a month*; not *phe*, nor *ppe*.

2. After (:) mute, as תִּזְכֶּה *tiz-ke*, thou shalt be clean, or pure; not *thiz-ke*. It is strong, and doubles the letter after a short vowel in the midst of a word, and refers to two syllables at once; and the letter which lies hid in (.) hath alwayes belonging to it (:) mute, as of לָמַד *lâm-mâ*, is made, and for shortness written לָמַד *lâm-mâ*, why.

It sometimes also doubles the first letter of a word, when the word before ends with מ, א, ה, or ע, as מַחֲמַחֵם *ma-t tôbh, how good!* Or if the foregoing word ends with any of these terminations servile, without ו, as אֵל *el*, הָאֵל *hâ, the God*, אֵלֶּה *elê, these*, or, as אֲרִיזָה *arîzâ* *kû-mû tz tzeû, arise depart* אֲשֶׁר יִשְׁלֹחַ *asêr yesh-lû-a-thâ l lô, there is no salvation for him.*

It never is found in these 4 letters, ~~tyrn~~.

In ׀ (-) is found but only at the end of a word, and notes that ׀ is to be founded, without which it is never founded in the end; as רַגְלִי ragh-lâh, *her foot*; תּוֹרָה tô râ, *the law*, not thô-râh : Note, This - doth only joyn two words together, (as in English) עוֹלָם kol-ish, *ever*; war. The Caldee hath the same pronun-
ciation, save that (:) is not founded, though after a long vowel,
(so called) as שְׁמֵעָ she-el-tâ, *a petition*; and that ׀ and ׀ makes en both in the end, and in the middle of a word : as חֲסִידָא heu-thâ, *a beast*; and ׀ makes ai in the middle, as קדמא kadh-majthâ, *prima*, first few; and that they observe not ׀ ni, as in Hebrew.

Is by some rendred o in Caldee, as נתיח urcho, a way; חוכמתא huc-metho, Wisdom: so she-eltho, and heu-tha.

Benjamin Furlly.

The End of the *Caldee* Battle-door.

The

The Syrian Language is *thou* to one, and *you* to many, Singular and Plural, in the Testament and Grammar; as may plainly appear here in this *Battle door*.

Singular { ܐܢܐ *eno* } is { I (man)
or
{ ܐܢܬܐ *no* } { (woman)

Plurall { ܐܢܬܐܢ *bhnan* } is { we (men)
or
{ ܐܢܬܐܢ *nabhno* } { (women)

Now to say *bhnan*, or *nabhno*, when you should say *eno*, or *no*, this were to say *we*, when you should say *I*, and this were to put Plural for Singular, for *eno*, or *no* is *I*; and *bhnan*, or *nabhno* is *we*.

Singular { ܐܬܐ *at* } is { *thou* (man)

Plurall { ܐܬܬܐܢ *anthun* } is { *you*
or
{ ܐܬܬܐܢ *atun* } { *ye* (men)

Now to say *anthun*, or *atun*, when you should say *at*, this were to say *you*, or *ye* (men) when you should say, *thou* (man) and this were false *Syriack*, and *English* both, for this deserves the rod; for *at*, is *thou* (man) and *atun*, or *anthun*, is *you*, or *ye* (men.).

Singular { ܐܘܪܐܝܬܐ *bu* } is { *he*
or
{ ܐܘܪܐܝܬܐ *bau* }

Plurall { ܐܘܪܐܝܬܐܢ *honun*, ܐܘܪܐܝܬܐܢ *hetun* } is { *they* (men)
or
{ ܐܘܪܐܝܬܐܢ *enun* }

Now

Now to say *bonun*, or *henun*, or *enun*, when you should say, *hu*, or *hau*, this were to put *they* (men) for *he* (man) and this would be false *Syriack*, and *English* both; for *bonun*, or *henun*, or *enun*, is *they* (men) and *hau*, or *hu*, is *he* (man;) but read on:

| | | | |
|----------|---|----|---|
| Singular | $\left\{ \begin{array}{l} \text{ܐܬܝ} \text{ } ati \\ \text{or} \\ \text{ܐܬ} \text{ } at \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{thou (woman)} \end{array} \right\}$ |
|----------|---|----|---|

| | | | |
|---------|---|----|---|
| Plurall | $\left\{ \begin{array}{l} \text{ܐܬܝܢ} \text{ } aten \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{you,} \\ \text{or} \\ \text{ye (women)} \end{array} \right\}$ |
|---------|---|----|---|

| | | | |
|----------|---|----|--|
| Singular | $\left\{ \begin{array}{l} \text{ܫܝܗ} \text{ } hi, \\ \text{or} \\ \text{ܫܝܗܝ} \text{ } hoi, \\ \text{ܫܝܗܝ} \text{ } hai, \\ \text{or} \\ \text{ܫܝܗܝܐ} \text{ } he \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{she,} \\ \text{or} \\ \text{it (female)} \end{array} \right\}$ |
|----------|---|----|--|

| | | | |
|---------|---|----|---|
| Plurall | $\left\{ \begin{array}{l} \text{ܠܝܬܝܢ} \text{ } bonen \\ \text{or} \\ \text{ܠܝܬܝܢܐ} \text{ } benen \\ \text{ܠܝܬܝܢܐ} \text{ } enen \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{they (women)} \\ \text{these, or} \\ \text{those (females)} \end{array} \right\}$ |
|---------|---|----|---|

Now to say *aten*, *bonen*, *benen*, or *enen*, when ye should *ati*, or *at*, *ye* this were to say, *you*, or *ye* (women) and *they* (women) or *these*, or *those* (females) when you should say *shea* (woman) and *she*, or *it* (female.) And this were to say, there were *many* (women) or (females) when there is but *one* (woman) or *one* (female) and this would be false *Syriack*, and *English* both; for *ati*, or *at*, is *thou* (woman) and *hi*, or *hoi*, or *hai*, or *he*, is *she*, or *it* (female) and *aten* is *you*, or *ye* (women,) and *bonen*, or *benen*, or *enen*, is *they* (women) or *these*, or *those* (females.) But come, read on,

| Singular | | Plural |
|--|--|--|
| <div> <div>ܐܢܐ eno</div> <div>or</div> <div>ܐܢܐ no</div> <div>ܕܝܠ dil</div> <div>or</div> <div>ܕܝܠܝ dili</div> <div>or</div> <div>ܕܝܠܐܝ dilai</div> <div>ܠܝ li</div> <div>or</div> <div>ܠܐܝ lai</div> <div>ܠܐܝ lai</div> <div>or</div> <div>ܠܝ li</div> <div>ܡܢܝ meni</div> <div>or</div> <div>ܡܢܝ meni</div> </div> | <div> <div>I (man) or I (woman) or Male or Fe- male</div> <div>of me (man) or (woman)</div> <div>is</div> <div>to me</div> <div>me</div> <div>is from me (man) or wo- man</div> </div> | <div> <div>ܒܢܐܢ bnan,</div> <div>or</div> <div>ܢܒܠܢܐ nabhno</div> <div>ܕܝܠܐܢ dilan,</div> <div>or</div> <div>ܕܝܠܢ dilon</div> <div>ܠܢ lan</div> <div>or</div> <div>ܠܢ lon</div> <div>ܠܢ lan</div> <div>or</div> <div>ܠܢ lon</div> <div>ܡܢܢܐܢ menan</div> </div> <div> <div>we (men) or (women) or (Males) or Females</div> <div>of us</div> <div>is</div> <div>to us</div> <div>us</div> <div>from us</div> </div> |

Now to say *bbnan*, or *nabhno* *dilan*, *dilon*, *lan*, *lon*, *lan*, *lon*, and *menan*, when you should say *eno*, or *no*, *dil*, *dili*, *dilai*, *li*, *lai*, *li*, *lai*, and *men*, or *meni*, this were to say *we*; of *us*; *to us*; and from *us*; when you should say *I*; of *me*, *to me*, *me*, and from *me*, and this would be false *Syriack*, and *English* both; for *eno*, or *no*, is *I*; and *bbnan*, or *nabhno* is *we*, *dil*, or *dilai*; or *dili*, is of *me*, and *dilan*, or *dilon* is of *us*, *li*, or *lai*, is *to me*, and *lan*, or *lon*, is *to us*, *lai*, or *li* is *me*, and *lan* or *lon* is *us*, *men*, or *meni*, is from *me*, and *menan* is from *us*

Singular

| Singular | | Plural | |
|--------------------|------|-----------------------|--|
| ܐܬ <i>at</i> | } is | ܐܬܐܢ <i>atun</i> | } is |
| ܕܝܠܟ <i>diloch</i> | | ܐܬܐܢܐ <i>anthun</i> | |
| ܠܟ <i>loch</i> | | ܕܝܠܬܝܢ <i>dilchun</i> | |
| ܠܟ <i>loch</i> | | ܠܬܝܢ <i>lechun</i> | |
| ܡܢܟ <i>menoch</i> | | ܠܬܝܢ <i>lechun</i> | |
| | | ܡܢܬܝܢ <i>menchun</i> | |
| | | | you or ye men of you to you you or ye (men) or males from you |

Now to say *atun*, or *anthun*, *dilchun*, *lechun*, and *menchun*, when you should say *at*, *diloch*, *loch*, *loch*, and *menoch*, this were to say *you*, or *ye* (*Men*) or *Males*, of *you*, to *you*, *you*, or *ye* (*men*) or *males*, and from *you*, when you should say *thou* (*man*) or (*male*) of *thee*, to *thee*, *thee*, and from *thee*, and this would be false Syriack and English both; and Contrary to the Examples above mentioned

| Singular | | Plural | |
|-------------------|------|----------------------|---|
| ܐܝܐ <i>hai</i> | } is | ܐܝܐܢ <i>honun</i> | } is |
| or | | ܐܝܐܢܐ <i>benun</i> | |
| ܐܝܐ <i>hu</i> | | or | |
| ܕܝܠܟ <i>dileh</i> | | ܐܝܐܢܐ <i>enun</i> | |
| ܠܟ <i>leh</i> | | ܕܝܠܬܝܢ <i>dilhun</i> | |
| ܠܟ <i>leh</i> | } is | ܠܬܝܢ <i>lehun</i> | } is |
| ܠܟ <i>leh</i> | | ܠܬܝܢ <i>lehun</i> | |
| ܡܢܟ <i>meneb</i> | | or | |
| | | ܐܝܐܢ <i>enun</i> | |
| | | ܡܢܬܝܢ <i>menhun</i> | |
| | | | they men of them to them them (Men) or (males) from them |

Now to write or speak any of these words above mentioned out of its proper place were the same in Nature and ground, with saying *you* when you should say *thou*. Now read on to those which are called the feminine, when a *woman*, or (*women*) are spoken to or of,

Singular

| Singular | | Plural |
|---|-----------------------------|--|
| אתי <i>ati</i> or את <i>at</i> | thou (woman) or (Female) | |
| דילעב <i>dileeb</i> or דילעכי <i>dilechi</i> | of thee | אתן <i>aten</i> דילעכן <i>dilchen</i> |
| לעב <i>leeb</i> or לעכי <i>lechi</i> | is to thee, | לעבן <i>leben</i> לעבן <i>leben</i> |
| לעב <i>leeb</i> or לעכי <i>lechi</i> | thee, | מענען <i>menchen</i> |
| מענעב <i>menech</i> or מענעכי <i>mennechi</i> | from thee, | |

| Singular | | Plural |
|--|--------------------------|--|
| זי <i>hi</i> זוי <i>hoi</i> זאי <i>hai</i> or זי <i>he</i> | she, or it (fe- male) | זונען <i>honen</i> זונען <i>henen</i> or זינען <i>enen</i> |
| זי <i>he</i> | is | זילבן <i>dilben</i> |
| זילוב <i>dilob</i> | of her, or of it | זילבן <i>leben</i> |
| לוב <i>lob</i> | to her, or to it | זילבן <i>leben</i> |
| לוב <i>lob</i> | her, or it (fe- male) | מענען <i>menben</i> |
| מענעב <i>menob</i> | from her, or from it | or מענען <i>menben</i> |

Now to say *honen*, *henen*, or *enen*, *dilben*, *leben*, *leben*, and *menben*, when you should say *hi*, *hoi*, *hai*, or *he*, *dilob*, *lob*, *lob*, and *menob*,

nob, this were to say they (women) of *them*, to *them*, *them*, and from *them*, when you should say *she* or *it*, of *her* or of *it*, or to *it*, *her*, or *it*; and from *her* or from *it* female. And this manner of speaking would be a grosse perverting of words from their proper Signification, like unto the Priests and Doctors, and Scholars and Professors that sayes *you* to one, when they should say *thou*.

Now come read those that are called the Inseparable pronouns, or affixes, or suffixes placed at the end of words, and signifies as followeth;

| Singular | Plural |
|--|--|
| <p>ܐ <i>i</i>, ܐܝ <i>ai</i>, ܐܢܝ <i>ani</i>, ܐܢܝܢ <i>ini</i>, being placed at the end of words, when a man or (male) speaketh of him- self; or a (woman) or female speaketh of her self, is <i>me</i>, <i>my</i>, <i>myne</i>;</p> | <p>ܐܢ <i>an</i>, ܐܝܢ <i>ain</i>, and ܢܢ <i>nan</i> at the end of words is <i>us</i>, <i>our</i> <i>ours</i> when <i>men</i> or <i>wo-</i> <i>men</i>, <i>Males</i> or <i>Females</i> speaketh of themselves.</p> |

Now to put *an*, *ain*, and *nan*, when you should put *i*, *ai*, *ni*, and *ini*, this were to put *us*, *our*, and *ours*; in place of *me*, *my*, *myne*, and this would be false Syriack and non-sence, and the least child that hath but read the first Rudiments in Syriack would laugh at you, if you should thus pervert words Contrary to Grammar rules, and Scripture Examples in the Bible;

| Singular | Plural |
|--|---|
| <p>ܐܝܟ <i>och</i> or ܐܝܟ <i>ok</i>, ܐܝܟܝ <i>aik</i>, and ܐܝܟܝܢ <i>inok</i>, these at the end of words is <i>thee</i>, <i>thy</i>, <i>thine</i>, when a man, or a male is spoken to,</p> | <p>ܐܝܬܝܢ <i>chun</i>, ܐܝܬܝܢ <i>aikun</i> is, <i>you</i>, <i>your</i>, <i>yours</i>, when (<i>men</i>) or <i>males</i> are spoken to,</p> |

Now to say *chun*, *aikun*, when you should say *och*, *ok*, *aik*, or *inok*, this were to say *you*, *your*, and *yours*, when you should say, *thee*, *thy*, and *thine*, and this would be false again; but read on,

| Singular | Plural |
|--|--|
| <p>ܐܝܬ <i>eh</i>, ܐܝܬܝ <i>au</i>, ܐܝܬܝܢ <i>oi</i>, ܐܝܬܝܢ <i>neh</i> is <i>him</i>, <i>his</i>, at the end of words</p> | <p>ܐܝܬܝܢ <i>hun</i>, ܐܝܬܝܢ <i>aibun</i>, ܐܝܬܝܢ <i>nun</i> is <i>them</i>, <i>their</i></p> |

Now to put or place *hun*, *aibun*, *nun*, when you should put *eh*, *au*, *oi*, *neh*, this were to put *them*, *their*, in place of *him*, *his*; Now read those that are used at the end of words, when a woman, or women, or the feminine so called are spoken to, and of

Singular

| Singular | | Plural |
|--|---------------------------|--|
| ܥܒ <i>ech</i> or ܥܬ <i>ek</i> and ܐܝܟ <i>aik</i> | is | ܥܒܝܢ <i>chen</i> or ܥܬܝܢ <i>ken</i> and ܐܝܟܝܢ <i>aiken</i> |
| | <i>thee, thy, &c.</i> | is <i>you, your, &c.</i> |

Now to put *chen* or *ken* and *aiken* when you should put *ech*, or *ek*, and *aik*, were to put *you, your*, in place of *thee, thy*, and this were to speak to many *women* or *females* where there is but one woman or female to speak to

| Singular | | Plural |
|---|---|--|
| ܐܗ <i>oh</i> , ܐܬ <i>eh</i> and ܐܢܗ <i>noh</i> | is | ܐܒܝܢ <i>ben</i> , ܐܬܝܢ <i>enen</i> and ܐܝܬܝܢ <i>aihen</i> , |
| | <i>her, or hers, or it, or this or that female, or feminine so called</i> | is <i>at the end of words is them, their, or these or those (females)</i> |

Now, to put *ben*, *enen*, and *aihen* in place of *oh*, *eh*, and *noh*, this were to put *them, their, or these or those females*, in place of *her, hers, or it, or this or that female*, and such Syriack and English both deserves the rod and must be brought to read this Battle-Door; Now come and see some of those words that are called Nouns in the Common Grammars,

Singular

domalko; *lmelek*, *lmalko*, and *menmelek*, or *menmalko*; this were to say *kings*, of *kings*, to *kings*, the *kings*, and from *kings*, when you should say a *king*, of a *king*, to a *king*, the *king*, and from a *king*; and this would be false and contrary to Grammar directions,

| Singular | | Plural |
|---|--|--|
| $\left. \begin{array}{l} \text{𐤒𐤓𐤐} \text{ } \text{zedqo} \\ \text{or} \\ \text{𐤒𐤓𐤐𐤕} \text{ } \text{zedqtho} \end{array} \right\}$ | $\left. \begin{array}{l} \text{is} \\ \text{Righteous-} \\ \text{ness} \end{array} \right\}$ | $\left. \begin{array}{l} \left\{ \begin{array}{l} \text{𐤒𐤓𐤐} \text{ } \text{zedqon,} \\ \text{or} \\ \text{𐤒𐤓𐤐𐤕} \text{ } \text{zedqotho} \end{array} \right\} \text{ is } \left\{ \begin{array}{l} \text{Righteous-} \\ \text{nesses;} \end{array} \right.$ |

Now to put *zedqon*, or *zedqotho* instead of *zedqo*, or *zedqtho* were to put *Righteousnesses* for *Righteousness*, and this were to put Plural for Singular like them, that puts *you* for *thou*. But read on,

| Singular | | Plural |
|---|--|--|
| $\left. \begin{array}{l} \text{𐤂𐤁𐤕𐤓} \text{ } \text{gabbro} \\ \text{or} \\ \text{𐤂𐤁𐤕} \text{ } \text{gèbbar} \end{array} \right\}$ | $\left. \begin{array}{l} \text{is} \\ \text{a man} \end{array} \right\}$ | $\left. \begin{array}{l} \left\{ \begin{array}{l} \text{𐤂𐤁𐤕𐤓} \text{ } \text{gabbrein or} \\ \text{𐤂𐤁𐤕} \text{ } \text{gabbre or} \\ \text{𐤂𐤁𐤕𐤓} \text{ } \text{gabbrai} \end{array} \right\} \text{ is } \left\{ \begin{array}{l} \text{men} \end{array} \right.$ |

Now to say *gabbrai*, *gabbre*, or *gabbrein*, when you should say *gèbbar* or *gabbro*, this were to say *men*, when there is but a man; And this were non-sence, and they that speak thus are more like mad men, than men in their senses.

| Singular | | Plural |
|---|---|---|
| $\left. \begin{array}{l} \text{𐤁𐤕} \text{ } \text{abo,} \\ \text{is} \\ \text{a father} \end{array} \right\}$ | $\left. \begin{array}{l} \text{is} \\ \text{a father} \end{array} \right\}$ | $\left. \begin{array}{l} \left\{ \begin{array}{l} \text{𐤁𐤕𐤓} \text{ } \text{abohe or} \\ \text{𐤁𐤕𐤓𐤕} \text{ } \text{abobotho} \end{array} \right\} \text{ is } \left\{ \begin{array}{l} \text{fathers} \end{array} \right.$ |

Now to say *abohe*, or *abobotho*, when you should say *abo*, this were to put *fathers* for a *father*, and this would be false; for *abo* is a *father*, and *abohe* or *abobotho* is *fathers*. Come you that will not have one say *thou* to a particular, but *you*, and will make no distinction in your practice, betwixt *you* and *thou*, *Plural* and *Singular*, read on in some few Examples, in that which is called the perfect verb.

| Singular | | Plural |
|---|---|---|
| $\left. \begin{array}{l} \text{𐤕𐤕𐤕} \text{ } \text{pkadt,} \\ \text{is} \\ \text{thou (man) hast Commanded} \end{array} \right\}$ | $\left. \begin{array}{l} \text{is} \\ \text{thou (man) hast Commanded} \end{array} \right\}$ | $\left. \begin{array}{l} \left\{ \begin{array}{l} \text{𐤕𐤕𐤕𐤓} \text{ } \text{pkadtún,} \\ \text{is} \\ \text{you or ye have Commanded,} \end{array} \right\}$ |
| $\left. \begin{array}{l} \text{𐤕𐤕𐤕} \text{ } \text{pkudh} \\ \text{is} \\ \text{Command thou (man)} \\ \text{or (male)} \end{array} \right\}$ | $\left. \begin{array}{l} \text{is} \\ \text{Command thou (man)} \\ \text{or (male)} \end{array} \right\}$ | $\left. \begin{array}{l} \left\{ \begin{array}{l} \text{𐤕𐤕𐤕𐤓} \text{ } \text{pkudu} \\ \text{or without the last letter } \text{ù,} \text{ } \text{soun-} \\ \text{ded } \text{pkud} \text{ is Command } \text{you or ye} \\ \text{(men)} \end{array} \right\}$ |

Singular

Plural

١٥٠٠٠ tepbkdm is

is

thou (man) shalt or wilt Command.

you or ye men shall or wil Com
mand.

Now to say *pkadtun*, *pkudu*, or *pkud*, and *rephkdun*, when you should say *pkadt*, *pkudb*, and *rephkdub*, this is to say *you*, and *ye* (men) have *Commanded*, *Command* *you* or *ye* (men) and *you* or *ye* shall or will *Command*; when you should say *thou* (man) hast *Commanded*, *Command* *thou* (man) or (male) and *thou* man shalt or wilt *Command*, and this manner of writing and speaking both would be hift at in every Scool that learns the Syrian Language, and would be Contrary to all Writers of Grammar in that Tongue, and Contrary to Scripture Examples; but before you come to Scripture Examples, read a little more about *thou* and *you*, in that word above mentioned, when a (woman) or female or *women*, or females are spoken to and of.

Singular

Plural

فَضْلٌ *pkadt*

ᠫᠠᠳᠤᠳᠤᠨ pkadten

is

thou (woman) or female hast
Commanded;

is

you or ye women have Com-
manded;

Singular

Plural

ጥፋዳል *tephkadim*

tephkdom

is

thou (woman) or (female) shalt or wilt Command,

is

you or ye women, or females
shall or will Commaund :

Now to say *phadten*, and *tephkdon*, when you should say *phadt*, and *tephkdin*, this were to say *you* or *ye* (women) or females have *Commanded*, and *you* and *ye* (women) or females shall or will *Command*, when you should say *thou* (woman) or (female) hast *Commanded*, and *thou* (woman) or female *shalt* or *wilt* *Command*, and this manner of writing or speaking is like them that sayes *you* to one *woman*, when they should say *thou*.

Now see a few Scriptures Examples in the *Syrian* Language, about *thou* and *thee*, and *you* or *ye*, *Plural* and *Singular*.

David Thou'd God, and said thee and thou, and thy to him, as you may read in the Pſalms all along, but ſee an Example or two in the Syrian Language,

وَأَمَّا الْفُلُ فَأَنزَلْنَاهُ ذِي الْقُرْبَىٰ وَأَوْرَثْنَاهَا قُلُوبًا

umen karso dem aloh at lo tharbhak men.

In

In Latine it is, *Q. a ventre matris meae Deus meus tu ne absis a me*: In English, and thou my God from my Mothers Belly, be not thou absent from me, *Psal. 22.* Mark its **N** at, thou, not atun, you;

And in the ninth Psalm, **وَسُبِّحْهُ خَلَا تَحْتَ عَصَابِ**
wasfabbrun boch cūl jodeai sbemoch, in the Latine its, *& sperabunt in te*
omnes Scientes nomen tuum: in English it is, and all that know thy
name will hope in thee.

Mind again, *šbēmoch* thy name, not *šbēmchun* your name, and *boch*, not *bēchun* in thee, not in you.

Christ when he spoke to the Scribes and Pharisees, being more than one, he speaks Plurally, when he said woe to *you*, in the Syriack it is ܡܝܠܝܠܝܠܝܠܝܠ *moi lechun*, woe to *you*, not *moi loch*, not woe to *thee*, they being more than one, *Matth. 23*. But when Christ spoke to the high Priest, being but one Priest, not many, he thou'd him, *Matth. 26*. in the Syriack, ܠܝܚܕܝܐ *at emart*, *thou* hast said it, here its *at thou*, not *atun you*.


And *John* writing to the Saints you's them, saying in Syriack, 1 *Ep.*
John 1. v. 20.

هَذِهِ هِيَ حَقِيقَةُ مَا فِيهِ حَقٌّ كَمَا فِيهِ حَقِيقَةٌ هَذِهِ هِيَ حَقِيقَةُ مَا فِيهِ حَقٌّ كَمَا فِيهِ حَقِيقَةٌ

Watun melsichuto it lechun men kadsibo uforshin atun u lechul nosh.
That is, And ye have an unction from the holy one, and ye discern
every man. Here its *atun ye*, not *at thou*, when he writes to more
than one.

[illegible]

And because thou maist understand, *עַד כִּי תֵדָע* *chad meshbach at lmeda,*
mark again, its *at*, not *atun*, *thou*, not *you*: in the Latine, *Quam tu*
possis nosse, *עַד*. that thou maist know, *עַד*. And

And in the same 24 Chapter, *Tertullus* a certain Oratour, *thoud* and *theed* and *thy'd* *Felix* the Governor, seven or eight times in the beginning of that Chapter, and we do not read that the Governor was offended for using the Singular Language, you will not say that *Tertullus* was ill-bred, he was a Rhetorician, he knew fine speaking; he knew how to affect the Governor with his adorned speech, and yet he uses the Singular Language to him; as you may read in his Speech to him, in the beginning of that Chapter, and any that knowes the Syriack Tongue, may see that there is no mention of *you, ye, nor your, but thou, thee, and thy*;  *mettultbach* for *thy* sake, mark its *ech*, not *chun*, *thy*, not *your*: And so seven or eight times, or more, there is *och, ech, and aik, and at*, used by the Orator to the Governor, which in English as before mentioned is *thou, thee, thy*, and not *chun, aikun, nor chen, nor aiken*, which at the end of words is *shee, thy, thine, nor atun*, which is *you, or ye*, and so all along throughout the Testament in the Syrian Language, the Singular terms are used to the Singular, and Plural to the Plural, not like the Scholars and Teachers of *England* and elsewhere in most parts in Christendome, who are degenerated from the propriety of their own Language, and will not practice what they teach in their Grammars, nor what is written in the Scriptures of *truth*, and many more places I might instance, that the Syriack Language, which the Scholars sayes was Christs Language, is as punctuall and as clear in making a distinction, in this paticular, betwixt Singular and Plural; as any Language, though the Teachers in *England* makes none in their practice, who will say *you* to one man, and *you* to more than one, but sure this that already hath been said about it, may be sufficient to convince them about it, or at least to stop their fretting against any for saying *thou* to one man, which is the propriety of the English Tongue, and not *you* to one.

Some Directions for the Reading or Sounding Syriack.

Besides the two and twenty Letters mentioned in the Battle-Door there are other Letters joyned, as *a* *l* *la* that is *And* *l* at the end thus *or* ; and where *l* ends a word, and *3* begins the next, they are oft joyned thus *as* *al-estho, upon the wall.*

These six Letters are written with a point upon them, and are read,

a b, g, d, y, k, p, l t, but with the point under them
U are

are read, ḍ *bb* or *v*, ḡ *gh*, ḏ *dh*, ḥ *ch*, ḥ *ph*, or *f*, and ḥ *th*.

Divers Letters are sounded otherwise than they are written, viz.

1. after another ḥ is read *j* or *y*, as ḥḥ , *ojar the ayre*. Also in the participle of the Present-tence of Verbs haveing *o, u*, silent in the middle as ḥḥ *kojem* standing. 2. ḥ before ḥ , or ḥ *ch* or ḥ *k*, is sounded as *ḥ*. as ḥḥ *gestho*, Wooll, ḥ before ḥ *g* or ḥ *d*, is sounded as ḥ , as ḥḥ *hhezdo*, reproach: ḥ before ḥ is sounded as ḥ , as ḥḥ *rektho*, desire.

The Vowels (so called) are as followeth ḥ or ḥ is *a*, as ḥḥ *ba*, ḥ or ḥ is *e*, as ḥḥ or ḥḥ *be*, ḥ or ḥ or ḥ is *i*, as ḥḥ *bi*, or ḥ is *o*, as ḥḥ or ḥḥ *bo*, ḥ or ḥ or ḥ is *u*, as ḥḥ or ḥḥ *bu*. Note the marks are placed above or beneath according to convenience, but the points are alwaies placed as above said. ḥ or ḥ is *au*, ḥ is *eu*, ḥ is *iu*, ḥ is *ou*, ḥ is *oi*, and ḥ makes *ai*.

Divers Letters are written and not sounded, as

1. All Letters having a stroak under them, and so are oft times left quite out, as ḥḥ or ḥḥ *barnosbo*, the son of man, ḥḥ *exath*, he went, &c. except in the Imperative Mood passive, where the ḥ only notes the Letter under which it is to want a Vowel, as ḥḥ *ethpaqd*, be thou commanded.
2. Neither ḥ nor ḥ have properly any sound but as they are pointed, or marked, as ḥḥ *alobo*, God, ḥḥ *ehad*, he remembred.
3. ḥ having ḥ under it, as ḥḥ *ileph*, not *jileph*, he hath learned nor 2. before ḥ as ḥḥ *golen*, not *golein*, they revealed. 3. In the affixes as ḥḥ *alob my God*, not *alobi*, and ḥḥ not *meni* but *men* from me. 4. nor in the feminine termination of Verbs (so called) as ḥḥ *pkad*, they women commanded; 5. nor in these words, ḥḥ *mnothmol*, the day before yesterday, ḥḥ *ethmol*, yesterday, &c. in breif ḥ is never sounded at the

- the end of a word if it hath no Vowel belonging to it.
4. **u** is not founded in **oo** joyned after another word, as **oo u** **robu**, *he is good*, although it hath no stroake under it, as it oft hath, as **oo u** **hu-u** *he is*, **u** is not at all founded, neither the **u** nor the **u** joyned after Nouns or Verbs (so called) as **u** **mal-kau** *not malkau-i* nor **u** **mal-kau** *hi, his kings*, but **mal-kau** and **u** **anoi** *respondit ei, he answered him*, **u** **kroi** *vocavit eum, he called him*.
5. **o** **v**, is not founded in the middle nor end after **u** as **u** **mal-kutho** or **mal-ku**, *a kingdome*, nor after **o** in forreйн words, as **u** **paulos**, *Paul*, nor in the termination of any Verb, as **u** **eshal**, *they have eaten*, not *echalu*.
6. **d** in these kind of words is not founded, as **u** **ito**, *an assembly*. **u** **hatho** *new masc*. Except **u** **hatho**, *new fem*.
7. **n** in these kind of words is not founded, **u** **shato**, *a year*, **u** **mdhito**, *a City*: **u** **sphito**, *an ark or ship*, and some give this rule, viz. that **n** before **L t**, having **u** or **o** belonging to the foregoing Letter is not founded; but **n** before **L th** is founded as **u** **kantho**, *a Companion or Fellow-servant*: also in these words, **u** is not read, **u** **gaboro** *a Giant*, **u** **ghev**, *the side of a thing*, **u** **alghet turo**, *upon the side of the Mountain*.

This point (.) is used above and beneath Letters, first to distinguish betwixt ambiguous words, and upon a Letter its put for **u** or **o**, and beneath a Letter for **u** and **o**, as **u** **idho**, *a hand*, from **u** **aidho**, *que* which feminine, so **u** **hu**, *himselfe*, from **u** **han**, *he*, **u** **hi**, *her self*, from **u** **hoi**, *she*, **u** **honun**, *they men*, from **u** **henun**, *themselves men*, **u** **honen**, *they women*,
from

from **هنهن** *henen*, themselves women: **من** *man*, who, from **من** *men*, of or from, and **بشهو** *bisho*, evil, from **بشهو** *baisho*, wretched, **جدرا** *avdo*, a servant, from **حدر** *abodho*, a work, **دودا** *oulo*, an infant, from **دودا** *aulo* (without a point) *iniquity*, and from **دودا** *avolo* (with the point above) *wicked*.

2. This point serves to signify the Moods and Tenses in Verbs so call d.

1. Under a Letter it is a note of the Preter tense in all the Persons of it, *except* the first and third feminine, singular. 2. Its a note of the Imperative and Infinitive Mood. 3. It denotes all the persons in the future tense, *except* the first, singular and plural: as **يبني** *ebne*, I shall build, and **ينبنو** *nebne*, we shall build, which is so distinguished from the third Person singular, **ينبن** *nebne*, he shall build.

^{above}
This point (.) ~~under~~ a Letter denotes 1. the first Person singular of the Preter tense, 2. the Participle of the Present tense, and there it serves for **و**, **و**, in the first second and fifth conjugations, and in the third, and the first kind of the fourth conjugation it is **و** a. 3. Its a note of the first Person in both numbers of the Future tense as above said: And the third Person singular feminine, hath amongst some, one point at the end behind the **ل**, and one under the word, as **لبن** *emrath*, she hath said; among others, it hath two points underneath, thus, **لبن** *shroth*, she hath loosed.

Two points upon a Letter is a note of the plural number in Nouns or Verbs (so called) as **ملكو** *malke*, kings, **فكره** *pkadh*, or **فكره** *pkaden*, they women have Commanded.

This stroak (-) is oft times upon Letters, 1. when the Letters serve as numbers, as **١** 1, **٢** 2, **٣** 3, **١٠** 10, **١٢** 12, &c. 2. To shew that the word is writ short, as **قديس** for **قديس** *kadisho*, holy. 3. Upon the Vocative Participle **و**, **و**, to distinguish it from **و** *au*, or.

The pauses are , (· for ·) (· for ·) two points so .. for () a parenthesis, three points thus (· for ·) (· for ·) or :: for .)

B. F.

THE

THE ARABICK BATTLE-DOOR.

The Arabians have in their Language proper distinctions betwixt the Singular, Duall, and Plural Numbers, so called, and when they speak of one, they use the Singular Number, and the Duall speaks of two, and the Plural speaks of more than two; as may be seen by these following Examples taken out of the Arabick Grammars, and Scriptures.

But first see their Letters, which in number are twenty eight, as followeth.

End, Middle, Beginning.

| | | | |
|---|---|---|----------------------|
| ل | ل | ل | — as the Hebrew N |
| ب | ب | ب | B. |
| ت | ت | ت | T. ة and ة in the |
| ث | ث | ث | Th. (end is t. |
| ج | ج | ج | G or J, for so it is |
| | | | (sounded. |

Their Vowels are placed some above, and some beneath the other Letters thus, above a

Letter is a, or e, as is ba, be,

under a Letter is i, as

is bi, upon a Letter is o, or u, as

is bo, or bu.

بِالنُّورِ الَّذِي السَّجَّ
أَتَارِكُمْ فِيهَا آمِنُوا
لِيَعْلَمُوا مَسْجِدَ بَيْتِهِمْ
لِيَعْلَمَ كُمْ.

X

End,

Severall Letters are joyned together, as $\text{Y} \text{X} \text{Y}$ and Y is J and L , l and a joyned together, ج is b and ج is j , ج is z and ج is t and ج is j and ج is th and ج is b and hh , n and hh , t and hh , th and hh , without a point under the ج is b & hh , and with a point upon the ج thus ج it is b & ch , &c. as ج is z and ج is n and ch , and so there are divers other Letters joyned together which are difficult, and too long to insert here.

Singular.

| | | | |
|-----------------------|----|-------------------------|--|
| رجل Regolon | is | A man | * Sound the g, not as in English, but as zy , as <i>Reg-yolon</i> , and <i>Reg-yolin</i> , as the french g. &c. |
| رجل Regolin | | Of a man, and to a man. | |
| رجلا Regolan | | The man. | |

| | | | |
|--------|--------------------------|----|-----------------|
| Duall. | رجلين Regolani | is | Two men. |
| | رجلين Regoleini | | Of the two men. |
| | رجلين Regoleini | | To the two men. |

Plurall.

| | | |
|-----------------------|----|----------------------------|
| رجال Rigalon | is | Men, more than two. |
| رجال Rigalin | | Of the men, more than two. |
| رجال Rigalan | | To the men, more than two. |

Now to say *Regolani*, or *Rigalon*, when you should say *Regolon*, this were to say *two men*, or *more than two men*, when you should say *a man*, for *Regolon* is *a man*, and *Regolani* is *two men*, and *Rigalon* is *men, more than two*. Now is not this to put the Plurall or Duall for the Singular? is this good Arabick?

Singular.

Singular.

| | |
|------------------|-----------------|
| أنا <i>Ana</i> | I man or woman. |
| أنت <i>Angta</i> | Thou man. |
| أنت <i>Angti</i> | Thou woman. |
| هو <i>Howa</i> | He. |
| هي <i>Hia</i> | She. |

* *ج* before *ت*, &c. is founded as *ng*, so its *angta*, not *ania*, &c.

This * upon a Letter hath no found (onely shews that that Letter is to be joyned in spelling, with the fore-going mark, as *nahh-no*, not *na-hhno*, &c.

Duall.

| | | | |
|----------------------|----|------------------------|--|
| انتما <i>Angtumâ</i> | is | Yet two men or women. | * upon <i>ت</i> , <i>م</i> , &c. is most commonly. |
| هتما <i>Humâ</i> | | They two men or women. | |

Plurall.

| | | |
|----------------------|----|------------------|
| نحن <i>Nabhno</i> | is | We men or women. |
| انتم <i>Angtum</i> | | Ye men. |
| انتن <i>Angtunna</i> | | Ye women. |
| هم <i>Hum</i> | | They men. |
| هن <i>Hunna</i> | | They women. |

This * upon *ن* adds nothing to the found; and is oft placed for *ن* in the beginning, end, and middle. And upon *و* or *ي* it it notes them to be put instead of *ل*.

* = upon a Letter doubles it.

Now to put *Angtumâ*, *Humâ*, *Angtum*, *Angtunna*, *Hum*, or *Hunna*, when you should say *Angta*, *Angti*, *Howa* or *Hia*. This were to say *ye two*, *they two men or women*, *ye men*, *ye women*, *they men*, or *they women*, when you should say *thou man*, *thou woman*, *he* or *she*. Is this good Arabick thus, to confound the Duall and Plurall with the Singular?

Again to put *Nahh-no* for *Anâ*, is not this to say *We* for *I*? Is this good Arabick or English, to put the Plurall for the Singular?

Here

Here follows some Examples of the Affixes (so called) that is words affixed or joyned at the end of other words, which are and do signifie as followeth.

| | | | | |
|-----------|---|---------------------------------|---|-----------------------|
| Singular. | { | * اِيْ اِيْ <i>i i</i> | } | My, mine. |
| | | نِيْ <i>ni</i> , نِيْ <i>ni</i> | | Me. |
| | | كَ <i>ka</i> | | Thine, or thee man. |
| | | كِ <i>ki</i> | | Thine, or thee woman. |
| | | هُ <i>ho</i> , هِ <i>hi</i> | | His, or him. |
| Plurall. | { | هَا <i>ha</i> | } | Hers, or her. |
| | | نَا <i>na</i> | | Ours, or us. |
| | | كُم <i>kum</i> | | Yours, or you men. |
| | | كُنْ <i>kunna</i> | | Your, or you women. |
| | | هُم <i>hum</i> | | Their, or them men. |
| | | هُنَّ <i>hunna</i> | | Their, or them women. |

Now to say *hum*, or *hunna*, when you should say *ho* or *ha*, & *kum* and *kunna* when you should say *ka* or *ki*, and *na* when you should say *i* or *ni*, this were to say *theirs*, or *them*, when you should say *his*, or *hers*, or *him*, or *her*, and *yours* or *you*; when you should say *thine*, or *thee*; and *ours*, or *us*, when you should say *mine* or *me*: Is this good Arabick, or good English, answer you Doctors, Scholars, Priests, and Professors, that say you to one, when you should say *thou*.

* Note these Affixes signify *mine*, *thine*, *his*, *hers*, *your*, *their*, when they are joyned to Nouns so called; as of

مَلِكْ *meliko*, a king is made, مَلِكِيْ *melki*, my king, مَلِكْكَ *melkuka*,

melkuka, thy King, speaking to a man, ملكك melkuki, thy King, speaking to a woman. ملكها melkubo, his King. ملكها melkuba, her King. ملكن melkuna, our King. ملككم melkukum, your (of men) king. ملككن melkukunna, your (of women) King. ملكهم melkubum, their (of men) King. ملكهن melkubunna, their King, speaking of women, but when they are joyned to Verbs so called, they signifie thee, him, her, us, you, they, as أنصرك أنصركا Angsurka, I shall help thee, and أنصركم أنصركم Ansurkum, I shall help you, &c. Now is this good Arabick or good English, to say melkukum, your King, when you should say melkuka, thy King, or ansurkum, I will help you, when you should say ansurka, I will help thee?

Singular.

| | | |
|------------------|------|-----------------------------|
| نصرت Nasarto | } is | I man or woman have helped. |
| نصرت Nasatta | | Thou man hast helped. |
| نصرت Nasarti | | Thou woman hast helped. |
| نصر نصرا Nasara. | | He hath helped. |
| نصرت Nasarat | | She hath helped. |

Duell.

| | | |
|------------------|------|----------------------------------|
| نصرتنا Nasartuma | } is | Ye two men or women have helped. |
| نصرا Nasara | | They two men have helped. |
| نصرتنا Nasarata | | They two men have helped. |

Plurall.

Plurall.

| | | |
|-------------------------------|---|---|
| نَصَرْنَا <i>Nasarnā</i> | } | We have helped; more than two. |
| نَصَرْتُمْ <i>Nasartum</i> | | Ye men, more than two, have helped. |
| نَصَرْتُنَّ <i>Nasartunna</i> | } | Ye women, more than two, have helped. |
| نَصَرُوا <i>Nasarou</i> | | They men, more than two, have helped. |
| نَصَرْنَ <i>Nasarna</i> | } | They women, more than two, have helped. |

Now to say *Nasartunna*, *Nasara*, *Nasarata*, instead of *Nasarta* *Nasarti*, *Nasara*, *Nasarat*, this is to say *ye two have helped*, *they two men have helped*, *they two women have helped*, when you should say; *thou hast helped*, *he hath helped*, or *she hath helped*, is this good Arabick (answer ye *Dofitors*, *Schollars*, *Priests* and *Professors*) to speak in the Duall number, so called, when you should speak in the Singulat? And wherefore serves the distinction of numbers, if they may be thus confounded?

Again to say *Nasarna*, *Nasartum*, *Nasartunna*, *Nasarou*, *Nasarna*, when you should say *Nasarto*, *Nasarta*, *Nasarti*, *Nasara*, *Nasarat*; is this good Arabick? is not this to say *we*, *ye*, *they*, *more than two*, *men or women*, *have helped*, when you should say *I have*, *I thou hast*, *He* or *she hath helped*; is this good English? answer ye that say you to one? or is it true to say that *divers* have helped? when but *one* hath helped? and do ye not speak thus, when you say *you have* to one, instead of *thou hast*? Consider.

Here

Here follow some Scripture Examples concerning Thee and Thou, shewing that it is the Language which is onely us'd throughout the Scriptures, the Singular to One, and Plurall alwaies to many.

Peter Thee'd Jesus, 17 Matth. 4. verse, and said unto him,
 يَا رَبِّ جَيِّدٌ لَّنَا أَنْ تَكُونَ هَاهُنَا. أَسَاءَ أَنْ تَصْنَعَ هَهُنَا
 تَلَبَّ مَطَالٍ وَاحِدَهُ لَكَ وَوَاحِدَهُ لِمُوسَى وَوَاحِدَهُ لَلِإِيلِيَّا.

*Ja Rabbo geijidon lana én nekoúna háhuma * etesháo an nésnabha háhuna thélatha medálin wáhhédatan láka wawáhhédatan limousei wawáhhédatan lililjá * That is*

Oh Lord it is good for us to be here: Wilt thou that we make here three Tabernacles: one for Thee, and one for Moses, and one for Elias?

Here when Peter speaketh of them all, he speaketh in the Plurall number; *Ja Rabbo geijidon lana*, &c. *oh Lord it is good for us*, &c. *lana* is *us*, the Plurall Number. But when he speaks to Christ alone, he speaks in the Singular number; *etesháo an nésnabha háhuna thélatha medálin wáhhédatan láka*, &c. That is, *Wilt thou that we make here three Tabernacles, one for thee*, &c. it is *láka* for thee, not لَكُم (for you) in the Plurall number, when he speaketh to one onely, although to Jesus his Lord, and our.

So Jesus when he spak to one woman thou'd her 15 Mat. 28.

يَا مَرْأَةً عَظِيمٌ إِيمَانُكَ يَكُونُ لَكَ كَمَا أَرَدْتُ.
Ja meráto adimón imánuki jekóuno láki káa áradti.

That is,

Oh woman great is thy faith, be it unto thee, as thou wilt, here it is imánuki, thy faith, and jekóuno láki, be it unto thee: with the female affixe Singular, so called, كَ ki, thee or thy for a

woman, not إِيمَانُكُنَّ imánukunna, nor لَكُنَّ lakunna,

your

your faith, nor to you in the feminine affixe Plurall, كُنْ kúnna, your or you for women, as you may see above in the Affixes. Nor is it كَا آرَدْتُنْ kaa aradtunna, as you will, in the ending of the second person plurall, but كَا آرَدْتِ kaa aradti, as thou wilt in the second person Singular feminine.

Paul thou'd King Agrippa, 26. Acts 27.

أَيُّهَا الْمَلِكُ أَعَرَيْيَا أَمَا تُصَدِّقُ الْأَنْبِيَاءَ . أَنَا أَعْلَمُ أَنَّكَ تُصَدِّقُهُمْ

eijuhâ-lmeliko, agribba amâ tuféddiko-lenbijâo * anâ âalemo enneka tuféddikuhum. That is,

Oh King Agrippa, dost thou not believe the Prophets? I know that thou believest them.

Here it is tuféddiko, dost thou believe? in the second person singular, not tuféddikoûna, do you believe? in the second person plurall.

And Christ thou'd Paul, 22. Acts 7. verse, and said

سَاوُلَ سَاوُلَ لِمَ تَضْطَهِدُنِي .

Shâolo Shâolo lima redtahîduni. That is,

Saul, Saul, why persecutest thou me?

And Paul thou'd Christ again, Acts 22. v. 8.

مَاجِبْتُ أَنَا . يَا رَبِّ مَنْ أَنْتَ .

fâ djabto, anâ . jâ rabbo men angta . That is,

I answered, Lord who art Thou? Here it is, men angta, who thou? not مَنْ أَنْتَ men, angtum who you?

And Jesus answered him, in the same verse again.

قَالَ لِي . أَنَا هُوَ يَسُوعُ النَّاصِرِيُّ الَّذِي أَنْتَ تَضْطَهِدُهُ .

fakâla lî * Anâ hōwa jesoubho-linnâ sirijo-lladî angta tadtahî-doho * That is; He said unto me; I am Jesus of Nazareth

whom thou persecutest. Here it is all in the Singular number; again, it is *fakala li*, he said unto me, not *لَنَا* *lanā*, unto us, and *ana*, &c. I am Jesus, &c. not *we are* Jesus of Nazareth, and *lladi angta*, &c. whom thou, &c. not *lladi angtum*, &c. whom you persecute. Thus speaking to one they spake in the Singular number, but speaking to more than one they alwayes spake in the Plurall number.

Thus Peter, *Acts 2*, verse 14. said you to many.

فَتَهَضَّ بِطَرَسٍ مَعَ الْوَاحِدِ عَشَرَ * وَرَفَعَ صَوْتَهُ وَخَاطَبَهُمْ
قَائِلًا * أَيُّهَا الرِّجَالُ الْيَهُودَ وَالْعَرَابِيُّونَ أَوْسَلِمَ اجْمَعُونَ
فَلَيْكُنْ هَذَا عِنْدَكُمْ مَعْرُوفًا * وَأَنْصِتُوا إِلَيَّ أَوَّلًا *
لَآنَ هَؤُلَاءِ لَيْسُوا سَكَرَانِ كَمَا ظَنَنْتُمْ أَنْتُمْ * لِأَنَّ السَّاعَةَ
الْبَالِيَةَ مِنَ النَّهَارِ

*fanāhada bitruso mda.lābhadi ashera * warafaa fautaho wachāta-
babum kāālen * eijuhā-rrigālo-ljehāudo wālkātibouna ureshalīma
agjmaouna faljecun hādha indekum maroūfan * wāangtitoū dei ek-
wāilei * alenna hāolāo lēisou sekārei kāma danangtum angtum *
ilānnahā-ljāato-lthaltheto mina-lnehāri* • That is,

But Peter stood up with the eleven, and lifting up his voice, spake unto them, saying; O ye men Jewes, and all ye that dwell in Jerusalem, be this known unto you, and hearken unto my words, *Ver. 15*. For these are not drunken as ye suppose, seeing it is but the third houre of the day.

Here he saith *hādha indekum maroūfan* • be this known unto you. *indekum*, not in the singular number, *indeka*, unto thee, and *kāma danangtum angtum*, as ye suppose, not *kāma danangta angta*; in the Singular, as thou supposest, but as ye suppose, &c.

So Stephen speaking to the Jews you'd them, *Acts 7. 51*.

فَأَنْتُمْ تَقَارِبُونَ رُوحَ الْقُدُسِ دَائِمًا * فَأَنْتُمْ تَطْرُدُونَ أَبْلِيَكُمْ
feangtum

seangtum tukawimoona roubba-lkādusi daaman • seangtum nedi-ro abaakum. That is,

Ye resist the holy Spirit alwayes; for ye are like your Fathers. Here is again *angtum*, not *angta*; ye, not thou; and *abaakum*, your fathers; not *abaaka*, thy fathers. &c.

Thus Christ also you'd the Scribes and Pharisees.

* *أَوَيْلَ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمَرَاوُونَ لَا تَكُمُ*
elweilalakum eijub-lketabato walfarrisijouna-lmerawouna illanna-
kum, &c. That is,

Woe unto ye Scribes and Pharisees Hypocrites, because ye, &c. Here again it is not *laka*, nor *illanna*, (in the Singular) to thee, and because thou.

Christ you'd his Disciples. *Matth. 23. 8.*

* *فَمَا أَنْتُمْ فَلَا تَدْعُوا لَكُمْ مُعَلِّمًا عَلَى الْأَرْضِ فَإِنَّ مُعَلِّمَكُمْ*
وَاحِدٌ هُوَ الْمَسِيحُ وَأَنْتُمْ جَمِيعًا أَحَدٌ

faemma angtum fala tedou lakum muallima alei-lar si fainna mu-
allimakum wabhidon howa-lmesihho wa angtum gjamza ichwatan.
That is,

But be ye not called Master upon Earth, for one is your Master even Christ, and all ye are Brethren.

And when Paul writes to the Saints he you'd them,
1 Cor. 4. 21.

* *نِعْمَةً لَكُمْ وَسَلَامَةً مِنَ الْإِلَهِ أَبْنَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ*
ntmeton lekum waselameton minaf lilabi abina werrabbi jessubba-
lmesihhi

Grace be unto you, and peace from God our Father and the Lord Jesus Christ. Here again it is all in the Plurall number, and not in the Singular, but when they speak to one alone; so are not you Doctors, Schollers, Priests, and Professors, degenerated both from your own Mother Tongue, and from all the Learned Tongues so called, who say you to one?

Note

Note the *Arabians* have no Accent, but it is observed that the first Syllable in words of two Syllables is sounded most, and the last Syllable, save two in words of many Syllables, unless the last Syllable save one hath one of these long marks, *أَ، إِي، وِ،* ou, and then that is to be sounded most.

Here followeth some more of the double or joyned Letters, which are most difficult and necessary to be known, for the true reading of Arabick :

As *س* is double *س* *hh*. *س* is *hh* and *gj*. *ك* is *k, l*, and *a*.
س is *f m*, or *ش* *sh* & *m*. *ب* is *b m*. *ت* is *t m*. *ل* is *l m*. *ن* is *n*
ا. *ب* is *ba*. *ي* is *j a*. *س* is *m* & *gj*. *ل* is *l, m* & *gj*. *علي*
 or *علي* is *al* & *ي* is *al* & *ا*. *لي* is *l* & *j*. *في* & *ج*. *ني* is
n & *j*. *ل* is double *l*. *ل* double *l* & *a*. *ل* double *l* & *b*. *لك* is
l & *k*. *ر* is *r* & *b*. *د* is *d* & *b*. *ح* is *b* & *h*. *ع* is *e* & *a*.
ر is *r* & *t*. *ل* is double *l* & *gj*. *س* is *f* & *gj*. *س* is *fad* & *gj*.
س is *f* & *hh*. *س* is *f* and *ch*. *ك* is *k* & *l*. *ك* or *ك* is *k* & *a*.
 Many others there are which use will teach.

The End of the Arabick Battle-Door.

THE PERSIAN BATTLE-DOOR.

In the Persian Language there is also a distinction betwixt the Singular and the Plurall Number, as may be seen in the Persian Grammar, where **تو** *Tou* is put for *Thou*, and **شما** *shuma*, for *ye*.

The Persian Alphabet or Letters are 32 in Number, viz.

End, Middle, Beginning.

as in the Arabick.

ب ب ب

پ پ پ

ت ت ت

ث ث ث

س س س

ج ج ج

ح ح ح

خ خ خ

د د د

ذ ذ ذ

ر ر ر

ز ز ز

س س س

ش ش ش

ص ص ص

ض ض ض

ط ط ط

ق ق ق

ک ک ک

گ گ گ

ن ن ن

ی ی ی

ا ا ا

ب ب ب

پ پ پ

ت ت ت

ث ث ث

The Vowels (so called)

This upon a Letter is *a, e, i, u*.

ae, or *be*. This under a Letter

is *i*, as *bi*, and sometimes

short *e*. This upon a Letter is *o* or

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

u, as *bo* or *bu*.

باروشنای مسیح کا

روشنای دھند در شما

بدو ایمان بیلورید

بدانید مسیح در شما

بودن معلم شما *

ت ت ت

ث ث ث

س س س

ش ش ش

ص ص ص

ض ض ض

ط ط ط

ق ق ق

ک ک ک

گ گ گ

ن ن ن

ی ی ی

ا ا ا

ب ب ب

پ پ پ

ت ت ت

ث ث ث

س س س

ش ش ش

ص ص ص

ض ض ض

ط ط ط

ق ق ق

ک ک ک

گ گ گ

ن ن ن

ی ی ی

ا ا ا

ب ب ب

پ پ پ

ت ت ت

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س س س

ش ش ش

ص ص ص

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ص ص ص

ض ض ض

ط ط ط

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ص ص ص

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ص ص ص

ض ض ض

ط ط ط

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ک ک ک

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ی ی ی

ا ا ا

ب ب ب

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ث ث ث

س س س

ش ش ش

ص ص ص

ض ض ض

ط ط ط

ق ق ق

ک ک ک

گ گ گ

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ی ی ی

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ب ب ب

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ص ص ص

ض ض ض

ط ط ط

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ک ک ک

گ گ گ

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ب ب ب

پ پ پ

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ث ث ث

س س س

ش ش ش

ص ص ص

ض ض ض

ط ط ط

ق ق ق

ک ک ک

گ گ گ

ن ن ن

ی ی ی

ا ا ا

ب ب ب

پ پ پ

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ث ث ث

س س س

ش ش ش

ص ص ص

ض ض ض

ط ط ط

ق ق ق

ک ک ک

گ گ گ

ن ن ن

ی ی ی

ا ا ا

ب ب ب

پ پ پ

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ث ث ث

س س س

ش ش ش

ص ص ص

ض ض ض

ط ط ط

ق ق ق

ک ک ک

گ گ گ

ن ن ن

ی ی ی

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ب ب ب

پ پ پ

ت ت ت

ث ث ث

س س س

ش ش ش

ص ص ص

ض ض ض

ط ط ط

ق ق ق

ک ک ک

گ گ گ

ن ن ن

ی ی ی

ا ا ا

ب ب ب

پ پ پ

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ث ث ث

س س س

ش ش ش

ص ص ص

ض ض ض

ط ط ط

ق ق ق

ک ک ک

گ گ گ

ن ن ن

ی ی ی

ا ا ا

ب ب ب

پ پ پ

ت ت ت

ث ث ث

س س س

ش ش ش

ص ص ص

ض ض ض

ط ط ط

ق ق ق

ک ک ک

گ گ گ

ن ن ن

ی ی ی

ا ا ا

ب ب ب

پ پ پ

ت ت ت

ث ث ث

س س س

ش ش ش

ص ص ص

ض ض ض

ط ط ط

ق ق ق

ک ک ک

گ گ

| End, | Middle, | Beginning, | |
|------|---------|------------|---------------------|
| چ | چ | چ | Ch. as in Engl. |
| ح | ح | ح | Hh. |
| خ | خ | خ | Ch. as χ or k. |
| د | د | د | D. |
| ذ | ذ | ذ | Z. |
| ر | ر | ر | R. |
| ز | ز | ز | Z. |
| س | س | س | S. |
| ش | ش | ش | Sh. |
| ص | ص | ص | SS. |
| ض | ض | ض | Z. |
| ط | ط | ط | T. |
| ظ | ظ | ظ | Z. |
| ع | ع | ع | G as in English. |
| ف | ف | ف | F. |
| ق | ق | ق | K. |
| ك | ك | ك | C or k. |
| گ | گ | گ | Kh, or Gh. |
| ل | ل | ل | L. |
| م | م | م | M. |
| ن | ن | ن | N. |
| و | و | و | V. |
| ه | ه | ه | H. |
| ی | ی | ی | Y in English. |

this - before **یا** is *as*, **یار** a com-

panion, but if **ن**, or **و**, follows,

then this - is sounded as **ا**, as

آدمیان *admission, men*, and some-

times this - being placed in stead of

- upon **آسمان** *of mountains*,

This - before **ی** is *z* or *is*, as **سیر** *sir, sharp*,

سواری *su'arie, a riding*.

This - before **و** is *ou*, or *a long*, sound-

ed as *oo*, in English, as **گوش**

ghoush (or ghosh) an ear, **دور** *dûr, vi-*

olence. This - upon these three Let-

ters **لوی** notes that that Letter

hath no vowel, but is to be joyned in

sound with the foregoing, as

دانستن *danis-ten, to know*.

This - upon a Letter doubles it, as in

the Arabick.

In speaking, the Persians do oft sound

more Letters then they write; as, for

مادر من *Mader Man, My Mother*,

they say, **مادره من**. And for **دلم**

حال خوب *Hâl chûb darem, I am in*

Health, they say **هال چوبی دارم**.

First see an Example in their first Declension (so called) which ends in **ان** *on* in the Plurall number.

Singular.

| | | |
|--------------------|----|------------------------------------|
| پَدَر Pader. | is | A, or the Father, and of a Father. |
| پَدَرَرَا Paderrâ. | | To a Father, and the Father. |
| ای پَدَر ie Pader. | | O Father. |
| از پَدَر az Pader. | | From a Father. |

Plurall.

| | | |
|-------------------------|----|----------------------------------|
| پَدَرَان Paderon. | is | The Fathers, and of the Fathers. |
| پَدَرَانَرَا Paderonrâ. | | To the Fathers, and the Fathers. |
| ای پَدَرَان ie Paderon. | | O Fathers. |
| از پَدَرَان az Paderon. | | From the Fathers. |

Read on an Example in their second Declension (so called) which ends in **ها** *hâ*, in the Plurall number.

| | | | |
|----------|------------------------|----|--------------------------------|
| Singular | آسمان ofmon. | is | The Heaven, and of the Heaven. |
| | آسمانَرَا ofmonrâ. | | To the Heaven, and the Heaven. |
| | ای آسمان ie ofmon. | | O Heaven. |
| | از آسمان az ofmon. | | From Heaven. |
| Plural | آسمانها ofmonhâ. | is | The Heavens, of the Heavens. |
| | آسمانهاَرَا ofmonhârâ. | | To the Heavens, the Heavens. |
| | ای آسمانها ie ofmonhâ. | | O Heavens. |
| | از آسمانها az ofmonhâ. | | From the Heavens. |

Singular.

| | | | |
|----------------------|-------------------------|----|-----------------------------|
| (balled) (to called) | | | |
| Singular | من <i>Man.</i> | is | I, and of me, or my. |
| | مرا <i>Merâ.</i> | | To me, and me. |
| | از من <i>az Man.</i> | | From me. |
| Plural | ما <i>Mâ.</i> | is | We, and of us, or our. |
| | مرا <i>mârâ.</i> | | To us, and us. |
| | از ما <i>az mâ.</i> | | From us. |
| Singular | تو <i>Tou.</i> | is | Thou, and of thee, and thy. |
| | تورا <i>Tûrâ.</i> | | To thee, and thee. |
| | ای تو <i>ie Tâ.</i> | | ô thou. |
| | از تو <i>az Tô.</i> | | From thee. |
| Plural | شما <i>shumâ.</i> | is | Ye, and of you, or your. |
| | شما را <i>shumârâ.</i> | | To you, and you. |
| | ای شما <i>ie shumâ.</i> | | ô ye. |
| | از شما <i>az shumâ.</i> | | From you. |
| Singular | او <i>Ou.</i> | is | He, and of him, or his. |
| | او را <i>Oûrâ.</i> | | To him, and him. |
| | ای او <i>ie ou.</i> | | O he. |
| | از او <i>az û.</i> | | From him. |

Plurall.

| | | | |
|---------|--------------------------|------|----------------------------|
| Plurals | ایسان <i>ishon.</i> | } is | They, & of them or theirs. |
| | ایسانرا <i>ieshonra.</i> | | To them, and them. |
| | ای ای <i>ie ieshon.</i> | | O they. |
| | از ایسان <i>az ishon</i> | | From them. |

Now to say *shumâ*, or *shumârâ* in Persian, when you should say, *Tou* or *Tourâ*: This is as the Professors and Schollers in England who say *you* and *your*, when they should say *thee* and *thine*, or *thy*; and this is both false Persick and false English, contrary to the Grammar Rules.

The Persians have no particular words to signify *my*, *thy*, *his*, *our*, *your*, *their* by, and so they put the foregoing words, *I*, *thou*, *he*, *we*, *ye*, *they*, after words, as,

پدر من *Pader-man* is my Father, پدر تو *Pader-tou* is thy

Father, پدر او *Pader-ou* is his Father, and so *Pader-mâ* is our Father, *Pader-shumâ* is your Father, and *Pader-ishon* is their Father, and so *paderâ mera*, *paderâ-mârâ*, &c.

See here again an Example of the Verb (so called.)

| | | | |
|----------|-----------------------------------|------|--------------|
| Singular | من می خورم <i>Man mie chàrem.</i> | } is | I eat. |
| | تو می خوری <i>Tou mie chûrie.</i> | | Thou eatest. |
| | او می خورد <i>Ou mie chûred.</i> | | He eateth. |
| Plurall. | | | |

| | | |
|---|------|-----------|
| ما می خوریم <i>Ma mie churim.</i> | } is | We eat. |
| شما می خورید <i>shumâ mie chûrid.</i> | | Ye eat. |
| ایسان می خورند <i>Ieshon mie chûrand.</i> | | They eat. |
| B b | | Singular, |

| Singular. | | | Plural. |
|------------------|--------|-----------|---------------------|
| أَنَا <i>An.</i> | { is } | I am. | إِنَّمَا <i>im.</i> |
| أَنْتَ <i>le</i> | | Thou art. | لَيْسَ <i>id.</i> |
| هُوَ <i>Eft.</i> | | He is. | أَنَّهُ <i>And.</i> |
| | | | { We are. |
| | | | { Ye are. |
| | | | { They are. |

Here follows also some few Scripture-Examples which shew that the Singular Language is spoken to one, and the Plurall to many, and not confounded by speaking Plurall to one, and Plurall to many.

Peter thou'd Jesus, Matth. 16. 16.

شمعون صفا جواب داد و گفت: *تو ی مسیح فرزندی خدای
زند* *

That is, *Simon Cephas gave answer and said: Thou art Christ the Son of the living God.* Here all that understand the Persian Language may see that it is *Tou-ie, Thou art,* and not *shumâ, ye are,* &c.

And Jesus Thoud *Peter* again, *verse* 17.

عيسى جواب داد و گفت خدای جان تو ای شمعون صفا
 بیسی یوا *

That is, *Jesur answered, and said; Blessed art thou, O Simon Bar-jona. Here ye may again see that its Thou, Thou, and not shumâ, ye, &c. Christ you'd his Apostles, Matth. 16. 15.*

عيسی بدیشان گفت اکنون شما چه میگویید
که کیستم *

That is, Jesus said unto them; *Now ye, who say ye that I am?*

Again Christ you'd the Pharisees, *Luke* 17. 21.

وگویند اینجا است . تا اینجا است . اینک ملکوت خدا در شما
درست .

Neque dicent, Hic est, aut illic est. Ecce Regnum Dei in Vobis est.
That is, Neither shall they say, here it is, or there it is. Behold
the Kingdome of God is within in you.

Here again ye may see its *shund*, ye, when he speaks to many, and not *Tou, Thou*: And thus it is throughout the four Books of *Matthew, Mark, Luke* and *John*, which are translated into the Persian Language, as may there be seen by those that understand it.

The End of the Persian Battle-Door.

THE ÆTHIOPICK BATTLE-DOOR.

The Æthiopians Language hath also clear distinctions betwixt the Singular and Plurall, betwixt their speaking to one, and their speaking to many, as may be seen in what followeth.

They have twenty six Letters, which do admit of 182 sounds, and forms, as appears by this following Table of Syllables (so called.)

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----|----|----|----|----|---------------|---------------|
| | | | | | <i>short.</i> | <i>short.</i> |
| ha | he | hi | ho | hu | he | ha |
| h | y | u | u | u | y | u H. |
| la | le | li | lo | lu | le | la |
| l | l | l | l | l | l | L. |
| ha | he | hi | ho | hu | he | ha |
| h | h | h | h | h | h | H. |
| ma | me | mi | mo | mu | me | ma |
| m | m | m | m | m | m | M. |
| sa | se | si | so | su | se | sa |
| s | s | s | s | s | s | S. |

Observe in reading, that the five first orders of Vowels (so called) are long, and the sixth and seventh orders, are c and a short.

The short e answers the i in the Hebrew, and is oftentimes not sounded; as that, whose rules are observed for the most part in reading of it, it is never sounded i. in the end as A-n ab, a father, not abe, and A-m amen, not ame-ne. 2. before a short Syllable of the sixth or seventh orders, as A-n-h-n sch-zab, Nations; not ache-

በብረሃን : ዘቦርሃከው :

ክርስቶስ : በቲ : ለጦሩ ፡፡

ከው : ታላላቂ : ቅብለተ :

ታቤከው : ደውህርከው : ፡፡

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
|-----|-----|-----|-----|-----|-------|-------|---------|
| | | | | | brev. | brev. | |
| ra | re | ri | ro | ru | re | ra | |
| ᳵ | ᳶ | ᳷ | ᳸ | ᳹ | ᳺ | ᳻ | R. |
| fa | fe | fi | fo | fu | fe | fa | |
| ᳼ | ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | S. |
| ka | ke | ki | ko | ku | ke | ka | |
| ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | ᳽ | K. |
| ba | be | bi | bo | bu | be | ba | |
| ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | ᳽ | ᳾ | B. |
| ta | te | ti | to | tu | te | ta | |
| ᳺ | ᳻ | ᳼ | ᳽ | ᳾ | ᳿ | ᳺ | T. |
| ha | he | hi | ho | hu | he | ha | |
| ᳻ | ᳼ | ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | H. |
| na | ne | ni | no | nu | ne | na | |
| ᳼ | ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | N. |
| a | e | i | o | u | e | a | |
| ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | ᳽ | A. |
| cha | che | chi | cho | chu | che | cha | |
| ᳺ | ᳻ | ᳼ | ᳽ | ᳾ | ᳿ | ᳺ | C orch. |
| va | ve | vi | vo | vu | ve | va | |
| ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | ᳽ | V or W. |
| a | e | i | o | u | e | a | |
| ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | ᳽ | O A. |
| za | ze | zi | zo | zu | ze | za | |
| ᳺ | ᳻ | ᳼ | ᳽ | ᳾ | ᳿ | ᳺ | Z. |
| ja | je | ji | jo | ju | je | ja | |
| ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | ᳽ | J. |
| da | de | di | do | du | de | da | |
| ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | ᳽ | D. |
| ga | ge | gi | go | gu | ge | ga | |
| ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | ᳽ | G. |
| ta | te | ti | to | tu | te | ta | |
| ᳺ | ᳻ | ᳼ | ᳽ | ᳾ | ᳿ | ᳺ | T. |
| pa | pe | pi | po | pu | pe | pa | |
| ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | ᳽ | P. |
| za | ze | zi | zo | zu | ze | za | |
| ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | ᳽ | Z. |
| zza | zze | zzi | zzo | zzu | zze | zza | |
| ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | ᳽ | ZZ. |
| fa | fe | fi | fo | fu | fe | fa | |
| ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | ᳽ | R. |
| pa | pe | pi | po | pu | pe | pa | |
| ᳽ | ᳾ | ᳿ | ᳺ | ᳻ | ᳼ | ᳽ | P. pfa. |

za-be. So ᳺ᳻᳽ᳺ᳽᳽ mechratu, mercy,
not meche-ratu, &c.

They have no marks for accents
but ordinarily the first order of Sylla-
bles (that stand under the figure 1)
are sounded most, whether in the be-
ginning, middle, or end of a word:
But all the rest are onely sounded so, in
the first or last syllable save one.

Every word great or small hath af-
ter it two points thus: but for greater
distinctions they have four thus: and
the end of a Verse, or so, is thus no-
ted, ::::

They have these other Syllables be-
sides their Alphabet.

chua chue chui chuo chu

ᳺ ᳻ ᳼ ᳽ ᳾

kua kue kui kuo ku

᳽ ᳾ ᳿ ᳺ ᳻

gua gue gui guo gu

ᳺ ᳻ ᳼ ᳽ ᳾

hua hue hui huo hu

ᳺ ᳻ ᳼ ᳽ ᳾

Singular.

Singular. { ሰላሳ *besa*. } is { A man.
 { ሰላሳት *besit*. } is { A Woman.

Plural. { ስላሳ *seb*. } is { Men.
 { ልሳት *awest*. } is { Women.

Here follows an Example of their pronouns so called.

Singular. { እኔ *en*. } is { I.
 { አንተ *anta*. } is { Thou.
 { ወላት *vein*. } is { He.

Plural. { እነሱ *nehua*. } is { We.
 { አንተሙ *antemu*. } is { Ye.
 { እውነት *emantu*. } is { They.

Here follows an Example of the Affixes, so called, which are placed behind their Nouns, and do signifie.

Singular. { ፆ *ja*. } is { my.
 { ከ *cha*. } is { thy.
 { ሁ *hu*. } is { his

Plural. { ኝ *na*. } is { Your.
 { ከሙ *chimu*. } is { Their.
 { ሁሉ *homu*. } is { Their.

As for Example of ለብ *ab*, a father, is made ለብ-ፆ *abuja*, my father, by adding ፆ. after it; and ለብ-ኝ *abuna* is our father; and ለብ-ከ *abucha* is thy father, and ለብ-ከሙ *abuchmu* is your father, ለብ-ሁ *abuhu* is his father, and ለብ-ሁሙ *abuhomu*, is their father.

So these are put behind their Verbs so called, and do signifie.

Singular. { ኝ *ni*. } is { Me.
 { ከ *cha*. } is { Thee.
 { ሮ *ro*. } is { Him.

Plural. { ኝ *na*. } is { Us.
 { ከሙ *chmu*. } is { You.
 { ሙ *mu* or } is { Them.
 { ሙ *vomu*. }

As ፆልቅ *zē* *jafakrani*, is he loveth me; ለቆቆርኩክ *afakarchucha*, is, I have loved thee; and ለልቅ *zē* *afakaro*, is, I will love him; ለቆቅ *zē* *afakarna*, he hath loved us; ለቆቆርኩከሙ *afakarachchmu*, is, I have loved you.

Here follow some Scripture Examples taken out of the Æthiopick Testament.

Christ shew'd and shew'd his Father, *John* 17. v. 25.

ለባ፡ ጸድቅ፡ ወላጊዎስ፡ ለቆላወረክ፡ ወላኝስ፡ ለእውረኩክ፡ ወላላሁ፡ ለእውረክ፡ ከሙ፡ ለኝተ፡ ፈነወከኝ፡=፡

Abā፡ zakk፡ waalamfa፡ ajamarachba፡፡ waansa፡ amarchucha፡ valabi፡ amarchba፡ chama፡ anta፡ fanavachani፡=፡ That is,

Father of truth, and the world knows not thee, and I have known thee, and these have known thee, that thou hast sent me.

Here you may see its *Anta*, not *Antemu*; *Thou*, not *you*.

But speaking to many, to his Disciples he *you'd* them, *John* 15. 26. and 27. *verses.*

V. 26. ወመጸላ፡ ጸረቅሊጦስ፡ ዘእነ፡ እረኔ፡ ለከሙ፡ እመንበ፡ ለብ፡ መንፈስ፡ ጸደቅ፡ ዘይወፀእ፡ እመንበ፡ ለዐ፡ ወእቲ፡ ከግዕዝ፡=

V. 27. ወእነተውሃ፡ ከግዕዝ፡ ከሙ፡ እመንበ፡ ሃሰ፡ መለሰ፡=

Vemazia: paraklitos: zaena: efenu: embaba: ab: lachenu: manfa: zedk:

V. 26. And when the comforter shall come, whom I shall send unto you from the Father, even the Spirit of truth which proceedeth of the Father, he shall testify of me.

V. 27. And ye (are) my witnesses, that he hath been with me from the beginning.

Jesus *thou'd* Pilate, and *you'd* the Jewes, *Matth.* 26. v. 64.

ወይስሉ፡ እግዚእ፡ ለዋህስ፡ ለነተ፡ ትቤ፡ ወበእቲ፡ እብላከሙ፡

Vajelo: egzi: ifasus: anta: reb: vebabew: eblachmu: That is,

And the Lord Jesus said unto him, thou sayst: nevertheless I say unto you, *&c.*

And thus you may see that here the Plurall is not confounded with the Singular, but that they spake Singular, *Anta, Thou*, to one, and Plurall, *Amtema, ye*, to many.

The End of the Æthiopick Battle-Door.

THE SAMARITAN ALPHABET.

| | | | | | | | |
|----|--------|---|---|------|-------|---|---|
| 1 | Aleph | Ⲁ | Ⲁ | 80 | Pe | ⲡ | ⲡ |
| 2 | Beth | ⲁ | ⲁ | 90 | Tfide | ⲓ | ⲓ |
| 3 | Gimel | Ⲃ | Ⲃ | 100 | Koph | ⲋ | ⲋ |
| 4 | Daleth | ⲃ | ⲃ | 200 | Reph | Ⲍ | Ⲍ |
| 5 | He | Ⲅ | Ⲅ | 300 | Shin | ⲍ | ⲍ |
| 6 | Vau | ⲅ | ⲅ | 400 | Tau | Ⲏ | Ⲏ |
| 7 | Zain | Ⲇ | Ⲇ | | | | |
| 8 | Hbeth | ⲇ | ⲇ | | | | |
| 9 | Teth | Ⲉ | Ⲉ | | | | |
| 10 | Jod | ⲉ | ⲉ | | | | |
| 20 | Caph | Ⲋ | Ⲋ | 500 | ⲐⲀ | | |
| 30 | Lamed | ⲋ | ⲋ | 600 | ⲑⲀ | | |
| 40 | Mem | Ⲍ | Ⲍ | 700 | ⲒⲀ | | |
| 50 | Nun | ⲍ | ⲍ | 800 | ⲓⲀ | | |
| 60 | Samech | Ⲏ | Ⲏ | 900 | ⲔⲀⲀ | | |
| 30 | Ain | ⲏ | ⲏ | 1000 | ⲕⲀ | | |

| | | | |
|----------------------------|-----------------|-------------------------|-----------------|
| | | Plurall. | |
| Singular. | | אנחנו <i>anachnan</i> , | is We. |
| אנחנו <i>anach</i> , is I. | | אתם <i>attun</i> , | } is You or Ye. |
| אתם <i>at</i> , | | or | |
| or | } is Thou. | אתם <i>attin</i> , | } is They. |
| אתם <i>ant</i> , | | אנחנו <i>annu</i> , | |
| or | } is He or She. | or | |
| אנחנו <i>atrab</i> , | | אנחנו <i>anin</i> , | |
| אנחנו <i>bu</i> , or | | | |
| אנחנו <i>bi</i> , or | | | |
| אנחנו <i>bi</i> , | | | |

Now to say *anabhuun*, *attun*, *attin*, *annu*, *apin*, when you should say *anab*, *at*, *ant*, *attab*, *bu*, and *bi*, this were to say *we*, *you*, or *ye*, and *they* when you should say *I*, *thou*, and *he*, and this would be false Samaritan and English both.

These are placed at the end of words, and signifies as follows.

Singular. { *ni i,*
ni i,
ni i nich or nk,
ni i nich or ik,
ni k or sh,
ni k, } is { *My, me, mine.*
Thy, thee, thine.
Him, his, her.

| | | |
|--|---|---|
| | mi, 米, nu, 奴, cheu, 秋, schum, 秋, cheu, 秋, nu, 奴, bin, 賓, bun, 賓, | } |
|--|---|---|

| Singular. | | Plurall. | |
|----------------------|--------|--|----------|
| אני <i>dili</i> , | } is { | אנחנו <i>dilan</i> | is Our. |
| אנכי <i>diloch</i> , | | אתם <i>dilchun</i> , or אֲתֶם <i>didchun</i> , | is Your. |

Now to put or place all these words above mentioned out of their place, and to put the Plurall word in the Singulars place, this would be like them that puts you for thou.

The **EGYPTIAN** Language, which is called the **Coptick** Language, they have also a distinction betwixt Singular and plural, which may condemn the spiritual Egyptians, who have lost distinction through pride, and Ambition, who will neither practise plain and simple Language themselves, nor will suffer others, but will persecute them: Therefore let the spiritual Egyptians, who will persecute people for using thou to one, and you to more than one; read a few Examples in the Egyptian Tongue, but first see the Letters, as followeth.

The Name, Letter, and Sound

| | | |
|-------|------------|-------------------------------------|
| Alpha | Α α | A a. |
| Vida | Β β | V v, sound it as B b. |
| Gamma | Γ γ | G g. |
| Dalda | Δ δ | D d. |
| Ei | Ε ε | E e. |
| So | Σ σ | S s. |
| Zida | Ζ ζ | Z z. |
| Hida | Η η | I i, sound as i in high. But with |
| Thita | Θ θ | Th. (an Accent thus ῥ as ic. |
| Iauda | Ι ι | I i. |
| Kabba | Κ κ | K k. |
| Lauda | Λ λ | L l. |
| Mi | Μ μ | M m. |
| Ni | Ν ν | N n, in the end |

(2)

Exi **X x**

O **O o**

Bi **P p** found as b.

Ro **P p R r**

Sima **C c S s**

Dau **T t** found it t.

He **V v E e** found it as i, or y, and after Alpha as u.

Phi **F f** sometimes as p. declining to b.

Chi **X x** Ch ch. as K.

O **W w** O o.

Scei **Y y** Sc as sh Eng. or German sch.

Fci **F f**

Chei **h h** ch. as in Character.

Hori **Z z** as Hebrew n.

Giangia **X x** Gi. as the Spanish j.

Scima **S s** Sc sc. as sh.

Dei **T t** as Hebrew m.

N n

Here

A

(3)

| | | | |
|----------|--------------|---------|-----------------------|
| Singular | ἰρῶμι | Piromi | a Man |
| Dual | ἑρῶμι | Hanromi | is two Men |
| Plural | ἰρῶμι | Niromi. | Men more than two. |

| | | | |
|----------|----------------|----------|------------------------|
| Singular | οἰρῶμι | Oyhiom | a Woman |
| Dual | ἑοἰρῶμι | Hanshiom | is two Women |
| Plural | οἰρῶμι | Nihiomi | Women more than two |

Here follows an Example of the Pronouns so called.

| | | | | | |
|-----------|-------------|---------|---------------|--------------|---|
| | ἄνῶκ | Anok | } thou | } Man | } <small>So und Irok, Irof, Iros, &c.</small> |
| | ἰνῶκ | *Idok | | | |
| | ἰθῶκ | Ithok | | | |
| Singular. | ἰθῶ | Itho | is | thou | Woman |
| | ἰνῶ | Idof | | He | |
| | ἰθῶ | Idos | | She | |
| | ἄνῶν | Anon | | We | |
| Plural. | ἰθῶν | Ithoden | is | Ye | <small>men or women</small> |
| | ἰθῶν | Ithooy | | They | |

Now to pervert all these words, and use the *Plural* words in *speaking*, instead of the *Singular*; and say *Ithoden* to one man,

man when you should say *Idok*; this is as our English Schollars and others do pervert their Language, in saying *Tou* to one, when they should say *Thou*; and this would be false *Coptick*, as well as false *English*; for *Idok* and *Itbok* is *Thou man*; *Isho* is *Thou woman*, and *Idoden* is *Te*, or *you men*, or *women*.

| | | | | |
|-----------------------------------|---------------------|-------------|----|--------------|
| | Π&OC | Paos | | My Lord |
| Singular. | ΠΕΚOC | Pekos | is | Thy Lord |
| | ΠΕΦOC | Pefos | | His Lord |
| | ΠΕΝOC | Penos | | Our Lord |
| Plural | ΠΕΤΕΝOC | Pedenos | is | Your Lord |
| | ΠΟΥOC | Poyos | | Their Lord |
| | ΕΝCΟΥΤΕΥ | Efsodem | | I hear |
| Sing. | ΕΚCΟΥΤΕΥ | Eksodem | is | thou hearest |
| | ΕΦCΟΥΤΕΥ | Efsodem | | he heareth |
| Plural | | | | |
| | ΕΝCΟΥΤΕΥ | Enfodem | | we hear |
| | ΕΔΕΝΕΝCΟΥΤΕΥ | Ededensodem | is | ye hear |
| | ΕΦCΟΥΤΕΥ | Eysodem | | they hear |
| The end of the Egyptian Language. | | | | |

Here follows some Examples in the *Armenian* Language, by which it may be seen, that the *Armenians* also have proper distinctions between the Singular and Plural, to wit, *Tun*, for *Tbon*, and *Tunch*, for *Ye* or *You*.

| The Name, | Letter, | Value and Number. |
|-----------|---------|-------------------|
| Aip | Ա | Aa 1 |
| Pien | Բ | Pp 2 |
| Chiem | Գ | Ch 3 |
| Ta | Դ | Tt 4 |
| Jeg | Ե | Ie 5 |
| Sfa | Զ | Sf 6 |
| E | Է | Ec 7 |
| Jet | Ը | Ie 8 |
| Tho | Թ | Tt 9 |
| Sgie | Ճ | Sg 10 |
| Im | Ի | Ii 20 |
| Lian | Լ | Li 30 |

| The Name, | Letter, | Value, | and Number. |
|------------|---------|--------|-------------|
| Hhe | hu | Hh | 40 |
| Za | da | Z z | 50 |
| Ghien | 44 | Gh | 60 |
| Ho or Huin | 55 | H h | 70 |
| Zza | 22 | Zz | 80 |
| Kat | 27 | K k | 90 |
| Ge | 28 | G g | 100 |
| Mien | 29 | M m | 200 |
| I | 30 | I i | 300 |
| Nu | 31 | N n | 400 |
| Scia | 32 | Sc | 500 |
| Vua | 33 | V u | 600 |
| Scia | 34 | Cc | 700 |
| Be | 35 | B b | 800 |
| Gge | 36 | Gg | 900 |
| Rra | 37 | Rr | 1000 |
| Se | 38 | S s | 2000 |
| Vien | 39 | V v | 3000 |
| Hh | B | | |

(67)

| The Name, | Letter, | Value and Number. |
|-----------|-----------------|-------------------|
| Diun | S ^{wt} | D d 4000 |
| Ere | P st | R r 5000 |
| Zro | 8 ^g | Zz 6000 |
| Hiun | L ^L | Vu 7000 |
| Ppiur | Φ ^{ph} | Pp 8000 |
| Che | ϕ ^{ch} | Ch 9000 |
| Icu | ℓ ^l | Eu |
| Fc | ℔ ^f | F f 10000 |

These are their Vowels so called which are four, to wit:

a e i u

These Five are called half Vowells.

ɛ ɔ ɪ ʏ ʊ

These Seven are called Diphthongs.

ay ei ou ay au au iu ui au iu

They have no O, but do use their An for it;
Singular

The End of the

Singular { **Ար** Air
is
A Man

Plural { **Արք** Arch
is
Men

Singular { **Էս** Es
Դու Thou
is
Ու He

Plural { **Մենք** Mench
is
Դուք Tunch
we
ye

Singular { **Իմ** Im
is
Շին Chui
mine
shine

Plural { **Մեր** Mar
is
Ձեր Zzer
our
your

Now to say **Դուք**, when you should say **Դու**, or **Ձեր**, when you should say **Շին**, would not this be false *Armenian*, as it is false *English* to say, *you*, or *your*, when you should say *thou*, or *thine*?

The End of the *Armenian*

Here follows some Examples in the Antient *SAXON* Tongue, by which it appears that they had a distinction between the Singular and Plural, *Thu, Thou* to one; and *Ge, Ye* to many; as you may see by the following Examples, or, in the *SAXON* Grammar out of which this was taken, more at large. But first see their Letters and Marks wherein they differ from the English.

ð . ē . ð . þ . f . ƿ . h . i . n . r . t . s . y . 7 . ƿ .
d . e . th . th . f . g . h . i . r . s . t . w . y . & . that

Æ . Ɔ . Ð . ē . ƿ . ƿ . W ƿ
Æ . Ɔ . Th . E . M . S . W . W .

Singular { *þar menn* } is { a man
 þar nýten } { a beast }

Plural { *þer mann* } is { men
 þer nýten } { beasts }

| Singular | Plural |
|--------------|---------------|
| ic þu he | pe ge hi |
| is | is |
| I, thou, he, | we ye they |
| of one | more than one |
| min þin | ure eoper |
| is | is |
| mine, thine, | our, your, |

c Singular

| | | | |
|----------|---|--|---------------|
| | $\left\{ \begin{array}{l} \text{ic lape} \\ \text{þu lapyt} \\ \text{he læt} \end{array} \right.$ | $\left. \begin{array}{l} \text{is} \end{array} \right\}$ | I teach |
| Singular | | | thou teachest |
| | | | he teacheth |

| | | | |
|--------|---|--|------------|
| | $\left\{ \begin{array}{l} \text{pe tacað} \\ \text{ðe tacað} \\ \text{hi tacað.} \end{array} \right.$ | $\left. \begin{array}{l} \text{is} \end{array} \right\}$ | we teach |
| Plural | | | we teach |
| | | | they teach |

The End of the *SAXON*.

Some Examples in *CORNISH*

| | | | |
|----------|---|--------|---|
| Singular | $\left\{ \begin{array}{l} \text{Chee deane} \\ \text{is} \\ \text{Thou Man} \end{array} \right.$ | Plural | $\left\{ \begin{array}{l} \text{Why Teeffe} \\ \text{is} \\ \text{You Men} \end{array} \right.$ |
| Singular | $\left\{ \begin{array}{l} \text{Chee Bennen} \\ \text{is} \\ \text{Thou Woman} \end{array} \right.$ | Plural | $\left\{ \begin{array}{l} \text{Why Benenas} \\ \text{is} \\ \text{You Women} \end{array} \right.$ |
| Singular | $\left\{ \begin{array}{l} \text{Chee Rowler} \\ \text{is} \\ \text{Thou Ruler} \end{array} \right.$ | Plural | $\left\{ \begin{array}{l} \text{Why Rowledgee} \\ \text{is} \\ \text{You Rulers} \end{array} \right.$ |
| Singular | $\left\{ \begin{array}{l} \text{Chee Metearn} \\ \text{is} \\ \text{Thou King} \end{array} \right.$ | Plural | $\left\{ \begin{array}{l} \text{Why Metearnean} \\ \text{is} \\ \text{You Kings} \end{array} \right.$ |
| | $\left\{ \begin{array}{l} \text{Chee Meternas} \\ \text{is} \\ \text{Thou Queen} \end{array} \right.$ | | |

Singular

(II)

Singular { *Chee taze*
is
Thou Father

Plural { *Why Tazowe*
is
You Fathers

Singular { *Chee Dama*
is
Thou Mother

Plural { *Why Dameowwe*
is
You Mothers

Singular {
Chee Pedn an Bobel
is
Thou head of the people

Plural {
Why Pednawe an Boble
is
You heads of the people

Singular { *Mee Chee Eve*
is
I Thou He

Plural { *Nye Why Gye*
is
We You They

Singular { *Why Poan Gye*
is
You or They

This is the *Cornish* Proper Tongue both Singular and Plural,
Answerable to the English above Mentioned.

In *MENCE*;

Singular { *Us*
is
Thee

Plural { *shyffs*
is
You or Yee

The End of the *CORNISH*.

Some Examples in *PORTUGAL*.

| Singular | | Plural | |
|-----------------|---|--------------------|-----------------------------------|
| <i>O Homen</i> | { A Man A Woman A King A Queen | <i>Os Homens</i> | { Men Women Kings Queens |
| <i>A Molher</i> | | <i>As Molheres</i> | |
| <i>O Rey</i> | | <i>Os Reys</i> | |
| <i>A Raynha</i> | | <i>As Raynhas</i> | |

| Singular | | Plural | |
|-------------|--|--------------|---|
| <i>Eu</i> | { I Me Thou Thee He Him | <i>Nos</i> | { Us, Wee, Yee, You, They Them |
| <i>Me</i> | | <i>Vos</i> | |
| <i>Tu</i> | | <i>Elles</i> | |
| <i>Te</i> | | <i>Lhes</i> | |
| <i>Elle</i> | | | |
| <i>Lhe</i> | | | |

| Singular | | Plural | |
|----------------------|------------------------|-----------------------|------------------------|
| <i>Meu, Meus,</i> | { Mine Thine His | <i>Nosso, Nossos,</i> | { Our Your Their |
| <i>Minha, Minhas</i> | | <i>Nossa, Nossas,</i> | |
| <i>Ten, Tens,</i> | | <i>Vosso, Vossos,</i> | |
| <i>Tua, Tuas,</i> | | <i>Vossa, Vossas,</i> | |
| <i>Sen, Sens,</i> | | <i>Seu, Seus,</i> | |
| <i>Sua, Suas,</i> | | <i>Sua, Suas,</i> | |

| Singular | | Plural | |
|-----------------|---|--------------------|--------------------------------------|
| <i>Eu Falo</i> | { I speak Thou speakest He speaketh | <i>Nos Falamos</i> | { We speak Ye speak They speak |
| <i>Tu Falas</i> | | <i>Vos Falays</i> | |
| <i>Elle or</i> | | <i>Elles or</i> | |
| <i>Aquella</i> | | <i>Aquelles</i> | |

The End of the *PORTUGAL*.

THE WELCH Battle-Door.

Rhau *Samplan* yn y Iaith Cymraig yngcilch
y girie *Ti a Dydi* :

Yn dangos yn gyntaf,

YN gyfatebol i'r *Scrythyrau* yn dangos pasodd *I Ddysu*,
I Ddu *Christ*, ar *Saintie* arfaru *ddywedid* *Ti a*
Didi wrth un *din* *yn* *unig* *pwu* *bynag* ; ac *Chwi* *neu*
Hwchwi wrth *llawer*, *neu* *mwu* *nag* *un*.

In *aile*, *I* *maie* *yma* *rhau* *Samplan*, *yn* *gyfatebol* *I* *rheol* *y*
Grammar *Cymraig*, *ym* *pa* *un* *yr* *Tfcolhigion*, *Firiadan*, *Profesur*,
ar *boble*, *yn* *ddywedid* *Chwi*, *a* *Hwchwi* *wrth* *un* *din* *yn*
unig, *neu* *a* *allan* *weled* *pasodd* *y* *maint* *gwedi* *gwar* *deu* *ac*
yn *cyfiliorni* *oddi* *wrth* *I* *rheol* *Profesedig* *I* *hinain*, *y* *Scrythyrau*,
ar *Grammar*.

In *y* *goloni* *yr*
hwn *y* *goliodd* *Christ*
chwi *credwch* *ymho*,
mal *y* *galloch* *ad-*
nabod *yr* *enwad*
ich *dysu*.

That is,

Some Examples in the Welch Tongue, concerning the words Thou and Thee.

showing plainly;

First, according to the Scriptures, how that God, Christ, and the Saints used to speak *Thee*, and *Thou*, to any particular person whatsoever, and *Te*, and *Tu*, to many, or more than one.

Secondly, here are some Examples according to the Rules of the Welch Grammar; in both which Schollars, Priests, Professors and People, which say *Te*, and *Tu*, to a particular person, may see how they derogate and err from their own professed Rules, both Scripture and Grammar.

Y Sampl Cynta.

First Example.

Yn dangos pasodd y llyfardd Duw *Ti* a *Tydi* wrth undin ag nid *Chwi* a *Hwchwi*.

How God spake *Thee* and *Thou* to one, and not *Ye* and *You*.

Te Arglwidd *Dduw*, a *allwedd* ar *Adda*, ag a *ddywedodd*, wrtho *ym* *pha* lle *yr* *wit* *Ti*, *Chid* *pa* lle *yr* *ydech* *chwi*, *Adda*; *ym* a *ddywedodd* *it* *Ti* ag *iod* *yn* *noith*, a *fwieist* *ti*, &c. Ar Arglwidd a *ddywedodd* *Ti* wrth *y* *wraig*, a *Ti* wrth *y* *sarphe*, ac *nid* *chwi* a *hwchwi*, Gen. 3. penod, 11. adnod.

And the Lord God appeared unto Adam, and said, Where art *Thou*, (not *Where* are you Adam?) Who told *thee* that *Thou* wast naked? hast *Thou* eaten, &c. And the Lord said *Thou* to the woman, and *Thou* to the serpent, and not *ye* and *you*: as you may read, Genesis 3d Chapter, Verse 11.

Gen. 26. 3. Ar Arglwidd a *ym* *ddangosodd* *I* *Isaac* a *ddywedodd* wrtho *ym* *adwis* *yn* *y* *wlad* *hon*, a *mi* a *gida*, *thi* ac *ath* *benedigaf*. Canst *it* *Ti*, *y* *rhoddaf* *yr* *holl* *wlad* *hin*, &c.

Gen. 26. 3. And the Lord appeared unto Isaac, and said unto him, Sojourn in this land, and I will be with *thee*, and will bless *thee*: for unto *thee*, and to *thy* seed, &c.

Exod. 4. 21. Ar Arglwidd a *ddywedodd* wrth *Moslen*, *pan* *elech* *I* *dychwelidd* *ir*

Exod. 4. 24. And the Lord said unto Moses, when *thou* goest to return into Egypt *Aipht*

(3)

*Aipht gwel it nwithur ger bron
Pharoh yr holl rhyfeddodau a
rhoddwud yn dy llaw.*

*Ar Arglwidd a ddywedodd
Ti wrth I Proffwud Ezekel,
penod 12. adnod. 1, 2, 3, 4, 5, 6.
ac wrth i Proffwud Amos, pen:
8. adn. 2. ac wrth I Proffwud
Jeremiah, ponod 26. adn. 2, 4.*

Yr ail Sampl.

*Yn dangos pafodd' y llafar-
rodd Duw Chwi ac Hwchwi
wrth llawer, neu mwu
nag un.*

*Exodus 6. Am hynny dywed
wrth mibion Israel mysi jw yr
Arglwidd, ac mysi ach dygaf
chwi allan odditan lwi-
than yr Aiphtaed: mysi ach
dygaf allan oi caithiwed
hwunt, ac ach gwardaf a
llaw cref, hefyd mi ach Cy-
meraf yn bobl; I mi ac mi
a fyddaf yn Dduw I chwi,
a chwch wybod may mysy
iwr Arglwydd ych Duw yr
yr hwn fydd yn ych dwyn
chwi allan, &c.*

Y trydidd Samplau.

*A Christ a ddywedodd Ti a
Tydi wrth un din pwi hynag,
a chwi ac hwchwi wrth llawer,
neu mwu nag un, mai y gellir
darllain yn eglir. Mark 4.
13. ag Pen. 9. 13, 19, 23, 25. ad-
nodu. ag Penod. 10. 15, 18,
19, 21, adnodu. ag yn Luke,
penod. 21. ag 8. hyd 22. ag
yn penod. 22. or 10. adnodu
hyd 35.*

*See thou doest all these
wonders which I have put
into thy hand.*

*And the Lord said Thou to
his Prophet Ezekiel, chap. 12.
ver. 2, 3, 4, 5, 6. and to his Prophet
Amos, chap. 8. ver. 2. and to his
Prophet Jeremiah, chap. 26.
vers. 4.*

Second Example.

*Shewing how God spake Ye
and You to many,
or more than
one.*

*Exod. 6. Wherefore say unto
the children of Israel, I am
the Lord, and I will bring
you out from under the
burthens of the Egyptians,
and I will bring you out of
their bondage, and I will
redeem you with a stretched
out arm, and I will take you
to me for a people, and I
will be to you a God, and
ye shall know that I am the
Lord your God.*

Third Example.

*And Christ said Thee and
Thou to any particular person,
and Ye and You to many, or
more than one; as may be read
at large, Mark 4. 13. and Chap.
9. 13, 19, 23, 25, verses. and
and Chap. 10. 15, 18, 19, 21,
verses. and in Luke chap. 21.
from 8. to 22. and in chap. 22.
from the 10th. verse to the
35th.*

A 2

T

Y pedweridd Sampl.

*T Saintie a ddywedasant
Ti neu Dydi wrth un din pwn
bynag, ac a ddywedasant chwi
neu hwchwi wrth llawer, neu
mwu nag un,*

*Actau. 13. adn. 10. Paul a ddy-
wedodd wrth Elymas y
Swinwr, tydi mab diafol,
(nid chwi mab diafol)
oni Fidio di a gwuro
jawn fordd yr argl-
widd.*

*Adnod. 11. Ac in awr wele man
llaw yr Arglwidd arnat ti,
athi a fydd ddall, &c.*

*A pan llafarodd ef wrth
llawer, neu mwu nag un, yn y
16 adnod, Paul a ddywedodd,
O wir Israel yr rhai ydech:
yn ofni Duw grandewch,
&c.*

*Ac yr ydem yn efangylu I
chwi yr addewid a nwaid ir
tadau:*

*A Paul a ddywedodd Ti
wrth Claudus Lyffias y pen
Capten: Ac wrth Agrippa y
Brenning, Actau, pen. 21. 37,
39. Penod. 26. 27, 29 adnodu.*

*Ar Saintie a ddywedasant
Ti wrth Paul, mál y gelir darl-
lain yn eglur Actau. pen. 21. 21,
22, 23, 24, 25, adnodau, ac nid
chwi a hwchwi: Felly Duw,
Christ, ar Saintie a ddyweda-
sant ti neu dydi wrth un, ac nid
chwi a hwchwi:*

*A Jephtha barnwr Israel,
Barnwr yr 11. pen. 26. a ddywe-
dodd wrth I ferch gan daro-
fswng, y darostyngaisi fi, ac
nid chwi.*

The Fourth Example.

And the Saints said *Thou*
or *Thee* to any particular
person, and *ye* or *you* to
many, or more than one;
as, in

*Acts 13. ver. 10. Paul said to
Elymas the Sorcerer, Thou
childe of the Devil, (not
you childe of the Devil) wilt
thou not cease to pervert
the right way of the
Lord?*

*Ver. 11. Behold the hand of
the Lord shall be upon thee,
and thou shalt be blinde, &c.*

And when he spake to
many, or more than one, as in
the 16th verse, Paul said,
*Ye men of Israel, and ye that
fear the Lord give audience,
&c.*

*And we declare unto you glad
tidings;*

And Paul said *thou* to
Claudius Lyffias the chief
Captain: And to King *Agrippa*,
as in *Acts*, chap. 21. 37, 39.
Chap. 26. 27, 29 verses.

And the Saints said *Thou* to
Paul, as may be read *Acts*, chap.
21. 21, 22, 23, 24, 25 verses, and
not *ye* or *you*: So God, Christ,
and the Saints said *thee* or
thou to one, and not *ye* and
you, and *ye* and *you* to many,
or more than one.

*And Jephtha the judg of Israel,
Judges the 11. ver. 26: Thou
hast brought me low, and
not you have, &c.*

Pen 27. *Yma y ddywedodd hi dy ti* And she said, *thou*
agorast dy enau: mudi yn have opened thy mouth *against*
Arglwydd, gwna i mi ar ol the Lord, do as *thou* hast pro-
yr bin aith allan oth enau, mised: *feing* that the Lord
gan ir Arglwydd nwithin hath avenged thee of *thine*
Ti ddjaledd ar dy glynion; enemies. *s*
Yma y ddywedodd hi dy ti Here she said thee and thou
with I thad y barnwn: ac ydi and *thou* to be *under* the *rule*
chwi a bwchwi: Oidd hyn of *freedom* and *thy* *ye* *and* *you*
moisol? atebwch chwi Brwyl *W* as *thou* *many* *ye* *and* *you*
fwir, Firiadan: a dyscawdwir *ye* *and* *thou* *as* *thou* *many* *ye* *and* *you*
yr rhau fin dywedodd mai yr *ye* *and* *thou* *as* *thou* *many* *ye* *and* *you*
Yforythyr iwr ych Roool *ye* *and* *thou* *as* *thou* *many* *ye* *and* *you*

Pen ddywedach Chwi wrth yn *ye* *and* *thou* *as* *thou* *many* *ye* *and* *you*
gwrthwnech ir Yforythyr *ye* *and* *thou* *as* *thou* *many* *ye* *and* *you*
I llawer; ond ti wrth yn *ye* *and* *thou* *as* *thou* *many* *ye* *and* *you*
When you say You to one, you go contrary to the Scripture,
and to your Mother Tongue: For you is to many, and thou is
to one.

blud *ye* *and* *thou* *as* *thou* *many* *ye* *and* *you*
lemlid *ye* *and* *thou* *as* *thou* *many* *ye* *and* *you*
ye *and* *thou* *as* *thou* *many* *ye* *and* *you*
lemlid *ye* *and* *thou* *as* *thou* *many* *ye* *and* *you*

Tma y maie yn canllin rhan Samplau yn gyfatebol
I Rheolau y Grammar yr hwn y mae I dyscawdwir ef,
yn I galw yr unig ffordd I wibod pasodd I ddywedid
yn gywir.
That is,

Here followeth some *Examples* according to
the Rules of Grammar (which the teachers thereof
call *The Art of Right Speaking*.)

| | |
|-------------------------|--------------------------|
| Sing. | Plu. |
| <i>Fi</i> } <i>I</i> | <i>Ni</i> } <i>We</i> |
| <i>Ti</i> } <i>Thou</i> | <i>Chwi</i> } <i>Ye</i> |
| <i>Efe</i> } <i>He</i> | <i>Hwy</i> } <i>They</i> |

NOW to say *Ni, Chwi*, which is, *We* and *Tou*, when you should
say, *Fi, Ti*, which is *I, Thou*, this is false British, and
English, and contrary to the Scripture, and Grammar teaching.

and deserve the rod, who, through pride and Ambition are
degenerated from your own Mother Tongue.

| | | | |
|-------|---------------------|-------|---------------------|
| Sing. | { Gwaig : a Woman } | Plur. | { Gwagedd : Women } |
| | { Gwr : a Man } | | { Gwir : Men } |

Now to say *gwagedd*, which is Women, when you should
say *gwaig*, which is a Woman; this is false British, and English.

And to say *gwir*, which is Men, when you should say *gwr*,
which is, Man; is this proper British and English?

And to say *chwi gwr*, which is, *you man*, when you should say
ti gwr, which is, *thou man*; that is false British, and false
English: And to say *chwi gwaig*, which is *you woman*, when
you should say *ti gwaig*, which is *thou woman*; that is false
British, and English: And to say, *chwi mŷter*, which is *you
Master*, when you should say, *ti Mŷter*, which is *thou Master*,
this is false British and English: And for to say, *chwi tad*,
which is, *you father*, when you should say *ti tad*, which is, *thou
father*; this is to speak plural when you should speak singular,
which is false British, and English.

And to say *chwi mam*, which is, *you mother*, when you should
say, *ti mam*, which is, *thou mother*; this is to put the Plural
when you should put the Singular.

And for to say *chwi Rheolwr*, which is, *you Ruler*, when ye
should say, *ti Rheolwr*, which is, *thou Ruler*; this is to put Plural
for Singular, which is false British.

| | | |
|-------------------------|--------|-------------------------|
| Sing. | | Plu. |
| { Cerais : I have } | | { Carasom, We have } |
| { Ceraist : Thou hast } | loved. | { Carasoch, Ye have } |
| { Carodd : He hath } | | { Carasant, They have } |

Now to say *Carasom*, *carasoch*, *carasant*, when you should say,
Cerais, *ceraist*, *carodd*; this is to say, *We, ye, they have loved*, when
you should say; *I, thou, he hath loved*; this is Improper, and
false speaking?

And to say, *Chwi gwr gwna bin*, which is, *You man do this*;
when you should say, *Ti gwr gwna bin*; which is, *Thou man do
this*; would not this be false Welch, and English?

And to say, *chwi Chriŷt*, which is, *you Chriŷt*; and *chwi Daw*,
which is, *you God*; as you say, *chwi gwr*, which is, *you man*;
and *chwi gwaig*, which is *you woman*; and so will you not here
give to the man, and to the woman, that which you will not
give to God, and Chriŷt? And here through your exalting you
are

are degenerated from your own proper Language, and your owne mother-Tongue; and err from your own teaching Grammar, and Bible: And is not this the Antichrist that is exalted above all that is called God?

Tu awr i ddymedig chwi gwr gwna hin, pan ddylech ddymedig ti gwr gwna hin, ond iw hwn Cymraig angymir, ac mae yn biddu yr wialen pwi trwi balchder ac uchder medwl a giliafodh oddywurth iaith ych mame oblegid I ddymedig chwi Crist, a chwi Daw, fel yr ydech yn ddymedig chwi gwr, neu chwi gwnaig; ac yma chwi a rhewch i'r gwr ag i'r rwaig yr hin ni Rhewch i Daw a Christ, ac yma trwn balchder a meddwl uchel yr ydech wedi cilia oddiwurth ych iaith ych hin ac oddiwurth iaith ych mame ac ydech yn Cysllhorni oddiwurth dyfodieth ych Grammar ar Bible: Ac ond iw hwn yr Angrist, iu ymderchast gorwch pob peth a Elwir yn Daw.

Directions for founding WELCH.

A, As in these words, *Made, lade, male, sale*, &c. not as in *Mad, lad*; or in *all, call*; as *Tad*, a Father, sound *Tade*.

B, alwayes as in English.

C, alwayes as *k*, never as *f*, or as we do *ce* or *ci*, in *City*, &c. *Ch* as *kh*, or *gh*. as the Hebrew *ch* as the Spanish *ju*, or *qu*, in the North of England, as *Chwaer*, a Sister, sound *ghware*.

D, as in English: *dd* as *th*, in *this, the, other, blithe*, &c. softly, not so hard as in *thing, think, thrust, with*, &c. *db* as the Hebrew *d* without (.)

E, as in English: or as the Greek *e*.

F, as *V* consonant, so called; as, *Carafe, I will love*; sound *carave*; *ff* as *f*, as *ffordd the way*; sound *fforth*.

G, as in *Gave, get, give, God, gust, great*, &c. never as *J* in *Jesus*, or *g* in *Generation*, *ng* as in *King, thing*, &c.

H, as in English; or rather as in Spanish, with a more than ordinary Aspiration.

I, as *e* in *Me, the*, or as *ie* in *Priest, piece*, as in Ital. Span. &c.

J Consonant as *y* in *year, yeild*, &c. as *jaith* a Language, sound *jaith*.

L, as in English: ll almost as in Spanish, or rather as *lh*, as *llaw*, a hand, sound *lhaw*.

M, as in English: onely *mh* they have, which we have not
as in *when*, my head, which they found *umhen*.

N, as in English: but *nh* as in *nbad*, &c. found *unhade*, my
father.

O, and oe as in English, oi as oy in *boy*: ow as in *know*,
below; and sometimes in two syllables, as *ffowch* escape, found
ffowch, or *ffo-wch*, that is *ffo-oogh*.

P and Ph as in English.

R, as in English, *rh* as *r* in Greek

as in English, *th* as in *thing*, think, thirst, as the
Greek, and the Hebrew, without.

U as *u*, ony in King, this, *Enc*, as *clust* an ear, found
clust; *llafaru* to declare, found *llavarie*.

G or W (which is all one) found as *og* in good, root, &c. or *gu*
in could, should, would; as the Hebrew, or Greek, as G & R a
man, found *goor* or *gour*.

Y in this forme, as *er* in *her*, *i* in *stirr*, or *u* in *hurt*, *hunt*, *us*, &c.
as the French *e* in *le, que, ce*, &c. But this Y as *i* in *thin*, *tin*, *brim*,
but some Books have not this different form, and then its
observed to be Y in the beginning of words, and in words of
the Plural Number, and y in the last syllable of a word, as
hynny, *that*, *ystyr* consider, *llythyr* a letter, *tywyll* dark, in
which found the first as *u*, the last as *ee*, as *hunnie*, *ufter*, *lbutheer*,
tuwilt; *llafaru* a buck, *llafod* bucks; which found *llafogh*,
llafhod.

They have neither *k*, *q*, *x*, nor *z* in their tougue.

Ae

have almost one sound, as *ai* in *acquaint*, as *mae* found
mai; *aur* Gold, found *air*.

Aw

as *eam* in English, as *llaw* a hand, found *lheaw*.

Eu

as *eu* or *ew* in High Dutch, or as *y*, or *i* in the English word

Ei

high, &c. as *golenni*, light, found *gotynie*.

Iw

almost one sound, as *ue* in Due, true, &c. as *lliw* a

Yw

Colour, *rhyn* some; *Dann* God; which found, *lhue*,

llw

rhue, *Thue*.

Wy, as *ony* *yea*, in French; as *py*, Who, found *Pontie*, or
poore.

B. F.

The End of the Welch Battle-door.

THE SPANISH Battle-Door.

LOS Castellanos en sus Grammaticas (por las quales se ensennan su lenguaje a los otros) ensennan que ay dos numeros, es a saber, el singular (que habla de uno solo) y el plural (que habla des mas que uno) y que en ambos dichos numeros ay tres personas distintas las unas de las otras, la primera (hablando de su mismo, o sus mismos) la segunda (hablando a otro, o otros) y la tercera (hablando de otro, o otros) y aun contodo, esso se son tan degenerados (por su ambicion) en su hablar, que las mez. clan los unos con los otros, usando muchos vezes el Plural para el Singular, y la tercera persona para la segunda Singular, para que nolo quieren sufrir, que alguno los de del tu la segunda persona Singular, y se enojon mucho en ella, -pero toda via los trasladores de la Biblia Espannola, usan siempre tu la segunda persona Singular, como se llama.

That is,

THE Spanjards in their Grammars (by which they teach their language to others) do teach that there are two numbers (to wit) the Singular (which speaketh but of one) and the Plural (which speakes of more than one) and

En la luz con que
Christo os ha alum-
brado en ella creed,
para que conozcays
la uncion en voso-
tros para ensen-
narlos.

(2)

that in both said numbers there are three persons distinct from one another; the first (speaking of ones self, or themselves) the second (speaking to another, or others) and the third (speaking of another, or others) and yet for all this are so degenerated (by their ambition) in their speaking, that they confound them one with another, using oft-times the Plural for the singular, and the third person for the second Singular, because they will not endure that any one should give them the *thou*, the second person Singular, as its called.

| | | | |
|--------------------|------|------------------|--|
| Singular | | | |
| El Maestro | } is | The Master | |
| D'el Maestro | | Of the Master | |
| A el or al Maestro | | To the Master | |
| Del Maestro | | From the Master | |
| Plural | | | |
| Los Maestros | } is | The Masters | |
| De los Maestros | | Of the Masters | |
| A los Maestros | | To the Masters | |
| De los Maestros | | From the Masters | |
| Singular | | | |
| La Casa | } is | The House | |
| De la Casa | | Of the House | |
| A la Casa | | To the House | |
| De la Casa | | From the House | |
| Plural | | | |
| Las Casas | } is | The Houses | |
| De las Casas | | Of the Houses | |
| A las Casas | | To the Houses | |
| De las Casas | | From the Houses | |

Agora para dezir, los Maestros, y las Casas, quando se ha de dezir el Maestro, y la Casa, es esta buen Castellano, para mesclar el Plural con el Singular, como vosotros hazeys quando dezir, vos o vosotros para tu?

That is,

Now to say the *Masters*, and the *Houses*, when you should say the *Master*, and the *House*; Is this good Spanish, to confound the Plural with the Singular, as you do when ye say *ye* or *you*, for *thou*?

El Rey } is { A King
La Reyna } is { A Queen

Los Reyes } is { Kings
Las Reynas } is { Queens

Agora para dezir, los Reyes, o las Reynas d'Esppanna, quando

de foba dezir el Rey, o la Reyna d'Espanna, esto seria dezir que
Reys, y Reynas d'Espanna, quando no ay sino el Rey, y la
Reyna, un solo? En esto bufa Castellano, O la verdad?

That is,
Now to say the Kings, or the Queens of Spain, when you
should say the King, or the Queen of Spain; this were to say,
that there were Kings, and Queens in Spain, when there is but
the King, and the Queen, but one; Is this good Spanish, or
truth?

| Singular | | Plural | | |
|---------------|----|--------------------------------------|----|-----------|
| To | is | Nos or <i>nosótro</i> s | is | We |
| De <i>mi</i> | | De <i>nos</i> or de <i>nosótro</i> s | | Of us |
| à <i>mi</i> | | à <i>nos</i> O à <i>nosótro</i> s | | To us |
| Me, <i>mi</i> | | Nos | | Us |
| De <i>mi</i> | | De <i>nos</i> or de <i>nosótro</i> s | | From us |
| Tu | is | Vos or <i>vosótro</i> s | is | Ye or you |
| De <i>ti</i> | | De <i>vos</i> or de <i>vosótro</i> s | | Of you |
| à <i>ti</i> | | à <i>vos</i> or a <i>vosótro</i> s | | To you |
| Te, <i>ti</i> | | Os | | You |
| De <i>ti</i> | | De <i>vos</i> or <i>vosótro</i> s | | From you |
| El | is | Ellos | is | Them |
| Del | | De <i>ellos</i> | | Of them |
| à <i>el</i> | | à <i>ellos</i> | | To them |
| Lo, <i>le</i> | | Los, <i>les</i> | | Them |
| D' <i>el</i> | | De <i>ellos</i> | | From them |

| | | | | | | |
|------|----|--------|----|-------|----|-------------|
| Ella | is | la, le | is | ellas | is | las |
| she | | her | | they | | them Women. |

Agana para dezir nosotros, vosotros, ellos, quando se ha de
dezir yo, tu el, esto seria usar el plural para el singular, por-
que nosotros, vosotros, ellos son del numero plural, y no se han
de usar, quando se habla a un solo, sino quando se habla a mu-
chos, &c. T yo, tu, el, son del numero singular, y se usan a
un solo: pues es asio buen Castellano para mezclar los? No
esto contrario a nuestras proprias Grammaticas que enseñan
hablar en el singular a uno, y en el plural a mas que uno?

That is,

Now to say, we, ye or you, and they, when one should say,
I, thou, he; this would be to use the plural for the singular,

Singular { *Yo revelo* } is { *I reveal*
 { *Tu revelas* } { *Thou revealest*
 { *Aquel revelá* } { *He revealeth*

Plural { *Nosótro revelamos* } is { *We reveal*
 { *Vosótro revelays* } { *Ye reveal*
 { *Aquellos revelán* } { *They reveal*

Singular

To digo } is { *I say*
Tu dizes } { *Thou sayest*
Aquel Dize } { *He saith*

Plural

Nosótro dezimos } is { *We say*
Vosótro dezis } { *Ye say*
Aquellos dizen } { *They say*

Agora para dezir, nosótro revelamos, o nosótro dezimos, quando se ha de dezir yo revelo, o yo digo, es esto buen Espannol? No es esto hablar como Idiota, y novicio, y como loco que no sabe quando hablar en el singular y quando en el plural, sino pong el plural para el singular?

T para dezir vosótro revelays, o vosótro dezis, quando hablays a un soló, es esto buen Castellano, no es esto contrario a vuestra instruccion Grammatical? Que ensenna dezir tu a uno, y vos, o vosótro a muchos, no a uno?

T para dezir vuestra merced revela o Vmd dize quando hablays a un otro, es esto segun vuestra Grammatica? Porque no se ensenna allá que tu se habla a un otro, en la segunda persona singular? T para dezir a quellos revelán o aquellos dizen, quando se ha de dezir, aquel revelá, o aquel dize no es esto poner el plural para el singular es esto buen Espannol para hablar así?

That is,

Now to say *we reveal* or *we say*, when one should say *I reveal* or *I say*; Is this good Spanish? Is not this to speak as an *Idiot* and *Novice*, and as a fool that knows not when to speak in the singular, and when in the plural, but puts the plural for the singular?

And to say *ye reveal* or *ye say*, when you speak to one alone; Is this good Spanish? Is not this contrary to your own *Grammar* instruction? Which teaches to say *thou* to one, and *ye* or *you* to many, not to one.

And to say *your worship revealeth*, or *your worship saith*, when you speak to another; Is this according to your *Grammar*? For do you not teach there that *thou* is to be spoken to another, in the second person singular? And to say *they reveal* or *they say*, when you should say *he revealeth* or *he saith*; Is

B

not

not this to speak the plural for the singular? Is that good Spanish to speak so?

T aora vosotros que deizis tu a vuestros siervos de cuenta vil (como se llama) y vos a vuestros Criados de mejor suerte, y vuestra merced a todos otros, no soys degenerados de vuestra propia lengua vulgar (si vuestras Grammaticas ensennan vuestra lengua derechamente) vosotros que por vuestra ambicion hablays contrario a vuestras proprias Grammaticas disciplina y Biblia?

T asi estays caydos en el respecto de personas, diciendo, a vuestros Negros y Esclavos tu, pero a vuestros siervos mejores vos a vosotros, y los unos a los otros vna. No es esto l' Antichristo, que esta ensalcado sobre todo loque se llama dios? Porque dezis, [vos O Vm] a Dios O a Christo? Tann lo tomays a vos mismos. Dezis yo os suplico, O yo supplico vna. d senor? Como dezis, a l' Hombre soberbio y Ambicioso? Tno desbaze esto toda la instruccion en vuestras Grammaticas que es tu a uno y vos a muchos?

No testigaron tambien los ninnos contra vosotros? Porque no les ensennastes [ensu Grammatica] que banian de dezir tu a uno? Porque pues se enojeys vosotros tan en ellos que hablan segun vuestra propia instruccion? Tambien no sera la Biblia Espannola testigo contra vosotros en vuestra hablar asi, en que no ay otra palabra a uno solo sino tu, &c. Como se puede ver en las Escripturas seguentes y leer en la Biblia mismo mas a largo.

That is,

And now you that say *thou* to your servants of mean account (as you call it) and *you* to your servants of the better rank, and *your worship* to all others; Are not you degenerated from your own Mother Tongue? (If your Grammars teach your language aright) Ye who through your ambition speak contrary to your own Grammars, Teaching and Bible; and so are fallen into respect of persons, saying to your Negros and Slaves *thou*, but to your better servants *ye* or *you*, and to one another *your worship*; Is not this the Antichrist, who is exalted above all that is called God? For do you say [*you* or *your worship*] to God or to Christ? And yet take it to your selves; Do you say I beseech *you*, or I beseech *your worship* O Lord? as you say to proud and ambitious man? And doth not this destroy all your teaching in your Grammars, which is *thou* to one, and *you* to many? Will not the Children also testifie against you? For did you not teach them [in their Grammar] that they should say *thou* to one? Wherefore then are you so offended at those that speak according to your own teaching? And will not the Bible be a witness against *you* in your so speaking, in which there is no other word to one alone but *thou*, &c? As you may see

see in the following Scriptures, and read in the Bible it self more at large.

Aqui se figue algunos Ex-
emplos sacados fuera dell'
Escriptura.

Adam Dió del tu a Dios,

Gen. 3. 10, 12.

*T el respondió, oy tu voz en
el huerto y uve miedo, &c.
T la muger que diste conmigo,
ella me Dió del arbol
y comi, &c.*

*Asírad esta oy tu voz, y
la muger que [tu] diste
conmigo, &c. No esta,
oy vuestra voz; T la muger
que [vosótro] distes conmigo,
&c. Ni oy su voz de vne-
stra merced, y la muger que
vna, Dió conmigo, &c.*

*El siervo de Abraham Dió del
tu a Abraham su Sennor,*

Gen. 24. 5.

*T el siervo le respondió por ven-
tura la muger no querrá ve-
nir en pos de mi a esta tier-
ra; bolveré pues tu hijo
a la tierra de donde saliste?*

*Otra vez mirad; no es, bolveré
pues vuestro hijo, a la tierra
de donde salistes? Ni bolveré
pues su hijo de vna. a la
tierra de donde vna salio?
Sino, tu hijo, y de donde
[tu] saliste.*

*Here follows some Exam-
ples taken out of
Scripture.*

Adam thou'd God, Gen.

3. 10, 12.

*And he answered, I heard thy
voice in the Garden, and was
afraid, &c. And the wo-
man which thou gavest me,
she gave me of the Tree,
and I did eat.*

*(Mark) its, I heard thy voice,
and the woman which thou
gavest me, &c. It is not I
heard your voice, and the
woman which you gave me,
&c. Nor I heard your
worships voice, and the wo-
man which your worship
gave me, &c.*

*Abrahams servant thou'd A-
braham his Lord,*

Gen. 24. 5

*And the servant answered
him, Peradventure the wo-
man will not follow me un-
to this Land; Shall I then
return thy son unto the Land
from whence thou camest
forth?*

*Mark again it is not, shall I then
bring back your son unto the
land from whence you came?
nor shall I then bring back
your worships son unto the
Land from whence your wor-
ship came? but, thy son, and
from whence thou camest.*

B 2

L 4

La hija de Jephtha, dio del tu, a su padre, Juezes 11. 36. Ella entonces le respondió: Padre mio, si has abierto tu boca à Jehovah, haz de mi como salió de tu boca pues que Jehovah te ha hecho vengança de tus enemigos, &c.

He aquí otra vez, no es hazed de mi como Salio de vuestra boca, pues que Jehovah os ha hecho vengança de vuestros enemigos, &c. Ni haga vmd de mi como salió de su boca, pues que Jehova ha hecho vmd vengança de sus enemigos. Como vosotros dezis.

Y Nathan dixo del tu al Rey David.

2 Sam. 12. Entonces Nathan dixo à David, Tu eres à quel varon.

Taqui, como veys, el Sujetto dixo del Tu à su Rey, la Hija à su Padre, el Siervo à su Sennor, y Adam à su dios, quando Hablaron à un sólo; y no veys que Dios se enoja en Adam, ni el padre en su hija, ni el Rey en su Sujetto, por haver dicho Tu y te à ellos, como vosotros, se enojeys en ellos que digen Tu à vosotros.

That is,

And here as you see the Subject Thou'd his King, the Daughter her Father, the Servant his Master, and Adam his God, when they spake to one onely; But you do not see that God was offended at Adam, Nor the Father at his Daughter, nor the Lord at his servant, nor the King at his Subject, for saying Thou and Thee to them, as You are at them that say Thou to You.

Jephtha's daughter thou'd her father, Juges 11. 37. If thou hast opened thy mouth unto the Lord, do thou unto me as it proceeded out of thy mouth: Forasmuch as the Lord hath taken vengeance for thee of Thine enemies, &c.

Behold again, It is not, do you unto me according as it hath proceeded out of your mouth, Seing the Lord hath taken vengeance for you, of your Enemies, &c. Nor let Your worship do unto me as it hath proceeded out of his mouth, seing the Lord hath taken vengeance for your worship, of his enemies. as you do say.

And Nathan thou'd King David.

2 Sam. 12. Then Nathan said to David, Thou art the man.

Pedro dixó Tu à Christo.

*Matt. 16. 16. Y respondiendó
Simon Pedro dixó, Tu eres
el Christo, &c.*

*Y Christo dixo à Pedro Tu.
y ti.*

*Ver. 18. Bien aventurado eres,
&c. porque no te lo reveló
carne ni sangre, &c.*

*Y Ver. 23. Quitate de delante
de mi adversario, (o Satan)
estorvo me eres porque na
entiendes loques es de
Dios, si no loques de los
hombres.*

*El Mancebo dixo Tu y Tí
al Tribuno.*

*Actos de los Apostoles 23. 20,
T el dixó los judios, han
concertado de rogar te que
mannana Saques à Paulo al
concilio, &c. mas tu no los
creas, &c.*

Paulo à Agrippa.

*Actos 26. 2. O Rey Agrippa,
tengome por dichoso, de que
delante de ti me aya oy de
defender.*

*Pero hablando a mas de uno
dixeron Vosótro, &c.*

Christo à sus Discipulos.

*Joan 14. 18, 20. No os dexaré
huerfanos, vendré à vosótro:
y a quel día vosótro cono-*

Peter thou'd Christ.

*Matth. 16. 16. And Simon
Peter answered and said,
Thou art the Christ, &c.*

*And Christ Thou'd and
Thee d Peter.*

*Ver. 18. Blessed art thou, &c.
for flesh and blood hath not
revealed it unto thee &c.*

*And Ver. 23. Get thee from
before me (enemy, or Satan)
Thou art an offence to me:
For thou understandest not
the thing which is of God,
but that which is of men.*

*The Young man thou'd and
thee d the Chief Captain.*

*Act. 23. 20, 21. And he said,
The Jews have agreed to
desire thee, that thou would-
est bring down Paul to mor-
row into the Council, &c. but
do not thou yield unto them.*

Paul to Agrippa.

*Act. 26. 2. O King Agrippa,
I think my self happy,
because I shall answer for
my self this day before thee.*

*But speaking to more than
one they said You, &c.*

Christ to his Disciples.

*John. 14. 18, 20. I will not leave
You Orphans, I will come to
You, and at that day ye shall
cereys.*

cereys, que yo soy en mi padre, y vosotros en mí, y yo en vosotros.

know that I am in my Father; and you in me, and I in you.

Y à los Escribas y Phariseas.

And to the Scribes and Pharisees.

Mat. 23. Ay de vosotros Escribas y Phariseas Hypocritas, &c.

Matth. 23. Wo unto you Scribes and Pharisees Hypocrites, &c.

Luk. 17. 21. Porque he aqui el Reyna de Dios dentro vosotros esta.

Luke 17. 21. For behold the Kingdome of God is within you.

Paulo à los Romanos.

Paul to the Romans,

Rom. 8. 9, 10. Mas vosotros no soys en la carne, sino en el espiritu, por quanto el espiritu de Dios mora en vosotros: y si alguno no tiene el espiritu del Christo, el tal no es deel.

Rom. 8. 9, 10. But ye are not in the flesh, but in the spirit forasmuch as the spirit of God dwelleth in you: and if any man hath not the spirit of Christ, he is none of his.

2 Cor. 14. 5. No hos conozeys a vosotros mismos, que Jesus el Christo esta en vosotros, si ya no soys reprovados?

2 Cor. 14. 5. Know you not your own selves, that Jesus Christ is in you, if ye be not already reprobates.

Paulo a los Galatas.

Paul to the Galatians.

Gal. 1. 3. Gracia ayays y paz, de Dios el Padre, y del Sennor nuestro Jesus el Christo.

Gal. 1. 3. Grace and peace be unto you, from God the Father, and from our Lord Jesus Christ.

1 Joan. 2. 20. Mas vosotros teneys la uncion del Santo, y conozeys todas las cosas.

1 Joan. 2. 20. But ye have an unction from the Holy One, and ye know all things.

Verf. 26. Esto os he escripto de losque os engannan.

Ver. 26. This I have written unto you, concerning them that seduce you.

Ver. 27. Y la uncion que vosotros aveys recebido del, mora en vosotros: y no teneys necesidad que ninguno os ensenne: Mas como la uncion misma os ensenna de

Verf. 17. And the unction which ye have received of him abideth in you, and you need not that any man teach you, but as the same anointing teacheth you of todas

todas cosas, y es verdadera,
y no es mentira, así como
os ha enseñado, perseverad
en el, o en ella.

all things, and it is true,
and is no lye, so as it hath
taught you, ye shall abide
in him, [or in it.]

Así por loque es dicho, y por las Escripturas ya citadas, podeys ver que la Lengua Castellana ha proprias distinciones para toda Cosa, y no tienen necesidad, de mezclar el Plural con el Singular, ni la tercera persona singular con la segunda, como se hazen communamente: Porque pues aueys así corrompido vuestra Lengua? No esta por Soberbia, y ambicion, que soys hechos tan sobervios en vuestras coraçones que no podeys sufrir el mismo hablar a vosotros mismos, que vosotros mismos bablaya a Dios, quando semblays orar à el? Y como esta soberuia, esta levadura, vienne ser otra vez purgada fuera, no os sera menester que vosotros otra vez bolvereys a la simplicidad y rectitud de hablar? Seays vosotros juezes vosotros mismos.

That is,

So by what is said, and by the Scriptures before mentioned, ye may see that the Spanish Tongue hath distinctions in their Speech for every thing, and need not confound the Plural with the singular, nor the third person Plural with the second, as they do ordinarily. Wherefore then have you so corrupted your Language? Is it not through pride and ambition, that you are become so proud in your hearts, that you cannot bear the same Language to your selves, which your selves do give to God, when you seem to pray to him? And as this pride, this leaven comes to be purged out again, must you not return again to simplicity and plainness of Speech? Be ye Judges your selves.

Directions for the sounding of Spanish and Portugal.

They have but Twenty two Letters, as the Italian and French: they have no K, nor W.

A, as in French, broader than in these English words, *care*, *sale*, *male*, &c.

B, oftentimes as V consonant, in the beginning and middle of words; and the same word is often writ with *b* or *v*. *The like in Portugal.*

C, as in English, before *e*, *i*, as *f*, : *c* with this tail under it, as *ff*, or *thf*, almost, lispingly, *ch* as in English, as *mucho* much, *muchacho* a boy: *c* before *t* is not sounded, as *acto* an act, sound *ato*, &c.

C 1

D, in

- D**, in the middle and end as *dh*.
E, as in English, it is founded in the end of words alwayes, ey as *i*, or *y* in English; as, *la Ley* the Law, sound *la Lj*.
F, as in English.
G, as *gh* in *Ghost*, but more in the throat; but never as the English *j* consonant, or as *g* before *e*: *gua* as *gwa*. *gue*, or *gui*; as in these English words, *quest*, *guide*.
H, in the beginning is founded strong, in the end scarce at all, it never comes before *t*, as it doth in English: *hue* sounds as *wue*, or *gwe*, as *huerta* an Orchard, sound *wuerta* or *gwerto*; so *hueso* a bone, sound *wueso* or *gwesso*. **H** in Portugal is not sounded.
I, as in almost all Tongues and Languages, never as the English, who sound their *i* different from all, as *ei*: *j* as *kh*, or *gh*, as the Arabick *h* in the throat; *ju* as *qhu*, or as in the North of England they sound *quar*ter; as, *Juan* John, *Juez* a Judge, sound *qhu*an, *qbuez*.
L, as in English; but *ll* as if *i* followed, as *llamar* to call, *callar* to be silent; sound *llamar*, and *calliar*, as *ll* in Welch, or *ill* in French, in *fille*, or *gl* in Italian, *figlio*, &c. or as *lh* in Portugal, *mulher* a woman, which sound *mollier*, &c.
M, as in English. **M**, in Portugal sound it in the end of a word as *n*.
N, as in English, but double *nn*, or *ñ* with this-stroke upon it, as if *i* followed it; as, *danno* losse, sound *dannio*, or as *gn* in French, or Italian. And so *nh* in Portugal, as *Rainha* a Queen, sound *Rainia*.
O, as in English; as *tomar* to take.
P, as in English.
Q, as in English, before *a*, as *quando* when, but before *e* or *i*, as *k*; as, *que* what, *qui* who, sound *ke*, *ki*. The like in Portugal.
R, as in English.
S, as in English.
T, as in English; save that its never sounded as *c* or *s*, as in the English, French, Dutch, Italian, and Latine, in these kinde of words, *Nacion*, *paciencia*, &c. which are alwayes writ in Spanish with *c*, as *Nacion*, *paciencia*, &c.
U, as *oo* in English, or as *ou* in these words, *could*, *would*, *should*; as *ou* in French, or *oe* in Dutch; If two *nn* come together, and a Vowel follow, the latter is a Consonant; as, *yo nve*, I had, except *uestro*, *uestra*, &c. Your.
X, as their *g*, or *j* consonants; so that the same word is sometimes writ with *j*, sometimes with *g*; and otherwhiles with *x*, and so may be sought in the Dictionary, if not in the one then in the other.
X in Portugal as *sh*; and so *somedo* sound the Spanish *g*, *j*, and *x*.
Y, as in French, or as *ee*, or *ie* in English, as *piece*, *Priest*, &c. and is a word of it self, signifying *and*.
Z, as in English.

The end of the Spanish Battle-doore.

THE FRENCH Battle-Door.

L Es François aussi bien que tous autres ont la propre distinction entre le singulier & pluriel, comme appert par leurs Grammaires, es quelles ils enseignent parler *Tu*, au singulier & *Vous*, au pluriel; & ainsi ont ils traduit le Bible, encore qu'en leur parler ordinairement ils la semblent manquer disant *Vous* quand ils parlent a un seul, & le mesme [*Vous*] quand ils parlent a plusieurs; & ainsi par l'ambition sont degeneré de leur propre language, comme il se trouve en leurs Grammaires & Bible.

That is,

THe French as well as all others have the proper distinction betwixt the singular and plural, as appears by their Grammars, in which they teach to say [*Tu*] thou in the singular, and [*Vous*] you in the plural, and so have they translated the Bible; although in their speaking ordinarily they seem to want it, saying [*Vous*] you, when they speak to one alone, and the same [*Vous*] you, when they speak to many, and so through ambition are degenerated from their own Language, as it is found in their Grammars, and Bible.

En la lumiere de
la quelle Christ vous
a illumine, en icelle
croyez, a fin que vous
cognoissiez l'unction
en vous pour vous
enseigner.

A

Singular.

(2)

| Singular | | Plural | |
|----------|----|------------|---------|
| L'Homme | is | Les Hommes | Men |
| La Femme | | Les Femmes | Women |
| Le Roy | | Les Roys | Kings |
| La Reine | | Les Reines | Queens. |
| | | | |
| | | | |

Or pour dire les Hommes, les Femmes, les Roys, les Reines : pour l'Homme, la Femme, le Roy & la Reine : c'est à dire qu'il y a plusieurs Hommes, plusieurs Femmes, plusieurs Roys, & plusieurs Reines, quand il n'y a qu'un Homme, qu'une Femme, qu'un Roy, & qu'une Reine : car l'Homme, la Femme, le Roy, la Reine est d'un, & les Hommes, les Femmes, les Roys & les Reines est de plusieurs.

That is,

Now to say men, women, Kings, Queens; for a man, a woman, a King and a Queen : this is to say, that there are divers Men, divers Women, divers Kings, and divers Queens, when there is but one Man, but one Woman, but one King, and but one Queen : for A Man, A Woman, a King, a Queen is of one, and Men, Women, Kings and Queens is of many.

| Singular | | Plural | |
|--------------|------|-------------------|-------------|
| Je ou moy | } is | I | } We |
| De moy | | Of me | |
| A moy, or me | | To me | |
| Moy or me | | Me | |
| De moy | | From me. | |
| | | | |
| Tu | } is | Thou | } Ye or you |
| De toy | | Of thee | |
| A toy | | To thee | |
| Toy | | Thee | |
| De toy | | From thee. | |
| | | | |
| Il ou luy | } is | He ou elle | } Them |
| De luy | | Of him or other | |
| A luy & luy | | To him, or to her | |
| Le & luy | | Him ou her | |
| De luy | | From him, ou her. | |

| | | |
|--------------------|------|------------|
| Nous | } is | Us |
| De nous | | Of us |
| A nous | | To us |
| Nous | | Us |
| De nous | | From us. |
| | | |
| Vous | } is | You or you |
| De Vous | | Of you |
| A Vous | | To you |
| Vous | | You |
| De Vous | | From you. |
| | | |
| Ils, eux, or leur | } is | Them |
| D'eux, de leur | | of them |
| A eux, leur, leurs | | to them |
| Ils, eux, les | | them |
| Deux, leurs | | from them. |

Or est ce bon François, pour dire Nous, Vous, Ils, au lieu de Je, Tu, Il ? n'est ce pas mettre le pluriel pour le singulier ? comme si vous n'eussiez pas telle distinction en vostre Language.

That is,

Now is it good French to say We, Ye, They, instead of I, Thou, He ? Is not this to put the Plural for the Singular ?

as if you had no such distinction in your Language.

| | | | | | | |
|------------|------------------|------|--------------|------------------|------|---------------|
| <i>Mon</i> | <i>le mien</i> | } is | <i>Mine</i> | <i>Le mien</i> | } is | <i>Our</i> |
| <i>Mia</i> | <i>la mienne</i> | | | <i>La mienne</i> | | |
| <i>Ton</i> | <i>le tien</i> | | <i>Thine</i> | <i>Le tien</i> | | <i>Your</i> |
| <i>Ta</i> | <i>la tienne</i> | | | <i>La tienne</i> | | |
| <i>Sen</i> | <i>le sien</i> | | <i>His.</i> | | | <i>Their.</i> |
| <i>Sa</i> | <i>la sienne</i> | | | <i>Leur</i> | | |

Or pour dire, *Nostre, Vostre, Leur*, quand on doit dire, *Mon, Ton, Son*, c'est comme si on parloit de plusieurs quand on parle d'un seul; & est-ce bon François cela? comme, pour dire c'est *Nostre livre*, quand on entend on veut dire c'est *Mon livre*; n'est ce pas improprement dit? & neantmoins n'est ce pas si propre que de dire *Vostre teste* pour *La teste*?

That is,

Now to say, *Our, Your, Their*, when one should say, *Mine, Thine, His*, this is as if one spake of many when he speaks but of one; and is this good French? as, to say it is *Our book*, when he means, or would say, it is *My book*; is not this improperly said? and yet is it not as proper as to say *Your head* for *Thy head*?

| Singular | | | Plural | | |
|---------------|------|-------------------|--------------------|------|-----------------|
| <i>Je vay</i> | } is | <i>I go</i> | <i>Nous allons</i> | } is | <i>We go</i> |
| <i>Tu vas</i> | | <i>Thou goest</i> | <i>Vous allez</i> | | <i>Ye go</i> |
| <i>Il va</i> | | <i>He goeth.</i> | <i>Ils vont</i> | | <i>They go.</i> |

Or pour dire, *Nous allons, vous allez, ils vont*, quand on doit dire *Je vay, tu vas, il va*, est dire, *Nous* pour *Je*, *Vous* pour *Tu*, *Ils* pour *Il*, est cela bon François pour mettre le Plurier pour le Singulier?

Now to say, *Nous allons, We go, Vous allez, Ye go, Ils vont, They go*; when one should say *Je vay, I go, Tu vas, Thou goest, Il va, He goeth*, is to say *Nous, We*, for *Je, I*; *Vous, Ye* or *You*, for *Tu, Thou*; *Ils, They*, for *Il, He*; is this good French to put the Singular for the Plural?

| Singular | | | Plural | | |
|------------------|------|---------------------|-----------------------|------|-------------------|
| <i>Je crains</i> | } is | <i>I fear</i> | <i>Nous craignons</i> | } is | <i>We fear.</i> |
| <i>Tu crains</i> | | <i>Thou fearest</i> | <i>Vous craignez</i> | | <i>Ye fear.</i> |
| <i>Il craint</i> | | <i>He feareth.</i> | <i>Ils craignent</i> | | <i>They fear.</i> |

Or pour dire *Nous craignons, Vous craignez, Ils craignent*, quand il vous faudra dire *Je crains, Tu crains, Il craint*, c'est mettre le plurier Pour le Singulier; & dire que plusieurs craignent quand

quand il n'y a qu'un qui craint car Nous craignons, Vous craignez, Ils craignent sont Plurier, et parlent de plusieurs ; & Je crains, Tu crains, Il craint sont singulier, & parlent d'un seul.

That is,

Now to say, *Nous craignons* We fear, *Vous craignez* Ye fear, *Ils craignent* They fear, when you should say *Je crains*, I fear, *Tu crains* Thou fearest, *Il craint* He feareth; this is to put the Plural for the Singular: and to say, that Many fear, when but One feareth, for *Nous craignons*, *Vous craignez*, *Ils craignent*, *We fear*, *Ye fear*, *They fear*, are Plural, and speak of many; and *Je crains*, *Tu crains*, *Il craint*, *I fear*, *Thou fearest*, *He feareth*, are Singular, and speak of one alone.

Or pour mettre le Plurier pour le Singulier, ou le singulier pour le plurier est parler comme mal sçavant; car Claudius Manger en son livre enseigne parler au singulier et plurier, qu'on doit parler ainsi, & puis le confonde autre fois, & dit à une femme, Mademoiselle Vous parlez mieux que moy, en lieu de Tu parles, qui est Vous pour Tu: & Pag 116. il dit, Monsieur, Je suis vostre serviteur, icy est Vostre pour Ton: Est ce selon son Instruction, pour dire Vous pour Tu, & Vostre pour Ton? & ainsi a oublié sa premiere Instruction la quelle est, Tu & Ton, a un seul? Est cecy propre [ou pertinent]? Ou tu (Claude Manger) n'es tu pas icy impropre d'estre enseigner d'autres, qui ne parles pas Vrayement ta propre Language, ny vray François, ny vray Anglois; Ou penses tu que les Anglois n'ont point l'œil pour voir dessus toutes ces choses la, qui ne sont pas degenerées, de leur propre Language Maternelle, mais cognoissent le singulier du plurier, & ne confondent pas l'un avec l'autre?

That is,

Now to put the Plural for the Singular, or the singular for the plural is to speak as unlearned: For Claudius Manger teacheth in his book to speak singular and plural; that men should speak so; and afterwards confoundeth it again, and saith to one Woman, *Mistriss You speak better than I*, instead of Thou speakest, which is, You for Thou: And Page 116. he saith, *Sir, I am your Servant*, here is Your for Thy: Is this according to his teaching, to say You for Thou, and Your for Thy; and so hath forgotten his former teaching, which is Thou and Thy to one alone, : Is this proper (or pertinent)? Or Thou (Claude Manger) art not thou here unfit to be a Teacher of others, who doest not speak true thy own Tongue, neither true French, nor true English? Or dost thou think that the English have not an eye to see over all

all these things, that are not degenerated from their own mother-tongue, but do know the singular from the plural, and do not confound the one with the other.

Icy s'enfuit aucunes Exemples
de l'Escripture touchant Toi
& Tu, & Vous en François
& Anglois.

Dieu tutoya l'homme, &
l'homme tutoya Dieu.

Gene. 3. 9. Mais l'Eternel Dieu
appela Adam, & lui dit,
Ou es Tu?

Verf. 10. Lequel respondit,
J'ai ouï ta voix au jardin, &
ai craint, pour ce que j'estoy
nu: & me suis caché.

Verf. 11. Et Dieu dit, qui ta
monstré que tu estois nu?
N'es-tu pas mangé de l'arbre
duquel je avoy defendu de
manger?

Verf. 12. Et Adam respondit, la
femme que tu m'as donnée
pour estre avec moi, m'a baillé
de l'arbre, & Je n'ai mangé.

Moyse a Dieu: Dieu a Moyse.

Exod. 33. 12. Moyse donc dit
à l'Eternel, regarde, Tu m'as
dit, fai monter ce peuple ci, &
sine ma's point fait cognoistre
celui que Tu dois envoyer
avec moi: Tu as dit, je te
cognoi par nom, & aussi, Tu
as trouvé grace devant mes
yeux.

Verf. 17. Et l'Eternel dit à
Moyse, aussi serai-je celle
chose que Tu dis: car Tu

Here follows some Scripture
Exemplar concerning Thee
and Thou, and You in French
and English.

God thou'd man, and man
thou'd God.

Gene. 3. 9. And the Lord God
called unto Adam, and said
unto him, Where art thou?

Verf. 10. And he said, I heard
thy voice in the garden, and
I was afraid, because I was
naked, and I hid my self.

Verf. 11. And he said, who told
thee thou wast naked? hast
thou eaten of the forbidden
fruit, whereof I commanded
thee that thou shouldest not
eat?

Verf. 12. And the man said, the
woman whom thou gavest to
be with me she gave me of
the tree, and I did eat.

Moses to God: God to Moses.

Exod. 33. 12. Moses said unto
the Lord see, Thou sayst
unto me, Lead this people
forth, and thou hast not show-
ed me whom thou wilt send
with me: Thou hast said
moreover, I know Thee by
name, and thou hast also
found grace in my sight.

Verf. 17. And the Lord said
unto Moses, I will do this
also that thou hast said:

et comme grâces devant mes
yeux. Et si cognois par mon

and I know thee by name.

L'Eternel tutoia Josue.

The Lord thou'd Josua.

Josue 1. 1. L'Eternel parla

à Josue fils de Noun.

Verf. 18. En l'honneur de la Roy, ne

departira point de sa couronne,

ains Tu mediteras en tout

jour & nuit, afin que Tu

prenes garde à faire selon

tout ce qui est écrit en ro-

lui; car lors tu rendras heu-

reux ses tés entrequises. Et lors

il adressera Ta. ou il belle

l'ouïr. Et il dit. Et il dit. Et il dit.

L'Eternel tutoia Samuel.

1 Sam. 16. 1. Et l'Eternel dit à

Samuel. Jusqu'à quand

me cheras-tu deuil pour Saul?

Verf. 3. Et tu inviteras Isai au

banquet. Et je te ferai savoir

ce que tu auras à faire. &

tu m'oindras celui qui je te

dirai.

Dieu à Salomon: Solomon

à Dieu.

1 Roys 3. 5. Et l'Eternel s'ap-

parut à Salomon en Gabaon

par songe de nuit. & Dieu

lui dit. Demande ce que tu

plaudras que je te donne.

Verf. 6. Et Salomon répondit,

Mon Dieu, grande grâces

bonheur bon serviteur David

mon père.

Verf. 9. Donne-moi une sagesse

pour gouverner ton peuple.

Verf. 11. Dieu lui dit. Pource

que tu m'as demandé de ceci, &c.

Verf. 12. Et Dieu lui dit. Ceci

est ce que je te donne.

Verf. 13. Et Dieu lui dit. Ceci

est ce que je te donne.

Josue 1. 1. The Lord spake
unto Josua the son of Nua.

Verf. 8. Let not this Book of

the Law depart out of thy

mouth, but thou shalt me-

ditate therein day and night,

that thou mayest observe and

do according to all that is

written therein; for then shalt

thou make thy way prosper-

ous, and then shalt thou have

good success.

The Lord thou'd Samuel.

1 Sam. 16. 1. The Lord said to

Samuel. How long wilt thou

mourn for Saul?

Verf. 3. Call Jesse to the Sa-

crifice, and I will shew thee

what thou shalt do, and thou

shalt anoynt unto me him

whom I shall name unto thee.

God to Solomon: Solomon

to God.

1 Kings 3. 5. And in Gibeon the

Lord appeared unto Solomon

in a dream by night: and God

said, ask what I shall give

thee.

Verf. 6. And Solomon said,

Thou hast shewed unto thy

servant David my father

great mercy.

Verf. 9. Give therefore unto thy

servant an understanding

heart, &c.

Verf. 11. And God said unto him,

because thou hast ask'd this

thing, &c.

Ver.

Ver. 12. *Voins, j'ai fait selon ta parole, &c.*

Le Souverain Sacrificateur à Christ.

Matth. 26. 63. *Je t'adjure par le Dieu vivant, que tu nous dis si tu es le Christ le fils du Dieu.*

Ver. 64. *Jesus lui dit; Tu l'as dit.*

Matth. 27. 2. *à Pontius Pilate.*

Ver. 11. *Et le gouverneur l'interroqua, disant, Es-tu le Roy des Juifs? Jesus lui dit; Tu le dis.*

Jehan. 18. 19. *Le souverain sacrificateur donc interroqua Jesus touchant ses disciples, & touchant sa doctrine.*

Ver. 21. *Pourquoi me interroguet-tu? Interrogue ceux qui ont ouï que c'est que Je leur ai dit.*

Ver. 22. *Quand il eut dit ces choses, un des sergents qui estoit present, bailla un coup de sa verge à Jesus, est-ce ainsi que tu responds au souverain sacrificateur?*

Ver. 23. *Jesus lui respondit, Si j'ai mal parlé ren tes moings du mal, & si j'ai bien dit, pourquoi me frapes-tu?*

Les Deux Anges, St Jesus à Marie: Et Marie à Jesus.

Jehan. 20. 11. *Mais Marie se tenoit pres le sepulchre dehors en pleurant.*

Ver. 12. *Et vid deux Anges vêtus de blanc.*

Ver. 13. *Et ils lui dirent femme, pourquoi pleures-tu?*

Ver. 12. *Behold I have done according to thy words, &c.*

The Chief Priest to Christ.

Matth. 26. 63. *I charge thee by the living God, that thou tell us if thou be the Christ the son of God.*

Ver. 64. *Jesus said to him, Thou hast said it.*

Matth. 27. 2. *to Pontius Pilate.*

Ver. 11. *The governor asked him saying, Art thou the King of the Jews? Jesus said unto him, Thou sayest it.*

John 18. 19. *The High Priest then asked Jesus of his Disciples, and of his Doctrine.*

Ver. 21. *Why askest thou me? Ask them that heard me what I said unto them.*

Ver. 22. *One of the Officers which stood by smote Jesus with the palm of his hand [or his rod] saying, Answerest thou the High Priest so?*

Ver. 23. *Jesus answered him, if I have spoken evil, bare witness of the evil, but if well, why smitest thou me?*

The Two Angels, and Jesus to Mary: and Mary to Jesus.

John 20. 11. *But Mary stood without the sepulchre, weeping.*

Ver. 12. *And saw two Angels in white.*

Ver. 13. *And they said unto her, woman, why weepest thou?*

Ver. 15. Jesus lui dit, femme, pourquoi pleures Tu ? qui cherches tu ? Elle pensant que ce fust le jardinier, lui dit, Seigneur, si tu l'as emporté, di-moi ou Tu l'as mis & je l'offrirai.

Le Lepreux à Christ, & Christ au Lepreux.

Mat. 8. 2. Et voici un lepreux vint & se prosterna devant, lui, disant, Seigneur, si Tu veux, tu me peux nettoyer.

Ver. 3. Et Jesus disoit, Je le veuil, sois nettoyé.

Pierre au Seigneur : le Seigneur à Pierre.

Mat. 14. 28. Si c'est toi, &c.

Ver. 13. Pourquoi as tu douté ?

L'Ange au Seigneur.

Apocal. 16. 5. Et J'ouï l'Ange des eaux, disant, Seigneur, Tu es juste, qui es, & qui estois, & qui seras, pour ce que tu as fait un tel Jugement.

Ver. 6. Pourtant qu'ils ont répandu le sang des Saints, & des Prophetes, Tu leur as aussi baillé du sang à boire: car ils en sont dignes.

Les Anges à Lot.

Gene. 19. 15. Puis les Anges presserent Lot, disant, leve toi, &c. de peur que Tu ne perisses en la punition de la ville.

Ver. 15. Jesus saith unto her, woman, why weepest thou ? whom seekest thou ? she supposing him to be the gardener, said unto him, Sir, If thou hast born him hence, tell me where thou hast laid him, and I will take him away.

The Leper to Christ : and Christ to the Leper.

Matth. 8. 2. And behold there came a leper and worshiped him, saying, Lord, if thou wilt thou canst make me clean.

Ver. 3. And Jesus said, I will, be thou clean.

Peter to the Lord : the Lord to Peter.

Mat. 14. 18. If it be thou, &c.

Ver. 13. Wherefore didst thou doubt ?

The Angel to the Lord.

Revel. 16. 5. And I heard the Angel of the waters say, Thou art righteous O Lord, which art, and wast, and shalt be, because thou hast Judged thus.

Ver. 6. For they have shed the blood of Saints, and Prophets, and thou hast given them blood to drink, for they are worthy.

The Angels to Lot.

Gene. 19. 15. Then the Angels hastened Lot, saying, Arise, &c. lest thou be consumed in the iniquity of this City.

L'Ange

L'Ange à Abraham.

Gene. 22. 11. Mais L'ange de l'Eternel lui cria des cieux.

Ver. 12. Et il lui dit, Ne mets point ta main sur l'enfant, & ne lui fai rien : Car maintenant ai-je connu que Tu crains dieu, ven que Tu n'as point espargné ton fils, ton Vnique pour moy.

L'Ange à Gedeon : & Gedeon à L'Ange.

Jud. 6. 12. Tres-fort & vaillant homme, l'Eternel est avec Toi.

Ver. 17. Je te prie, que Tu me donnes un signe, que c'est Toi, qui parles avec moi.

L'Ange à Manoah, & à sa femme : & Manoah à l'Ange.

Judg. 13. 3, 5, 11, 15, 17, 18.

Rois aux Hommes : Hommes aux Roys.

Exod. 10. 7. Et les serviteurs de Pharaoh lui dirent, Jusques à quand cestui-ci nous tiendra-il enlacés ? Laisse aller ces gens, & qu'ils servent à l'Eternel leur Dieu : Sauras tu au paravant qu'Egypte est perie ?

Ver. 25. Mais Moysse respondit, Tu nous laisseras aussy emmener les sacrifices.

Ver. 28. Et Pharaoh lui dit,

The Angel to Abraham.

Gene. 22. 11. And the Angel of the Lord called out of Heaven.

Ver. 12. And he said unto him, Lay not thine hand upon the Lad, neither do thou any thing unto him : For now I know that thou fearest God, seing thou hast not withheld thy son, thy only son from me.

The Angel to Gideon, and Gideon to the Angel.

Jud. 6. 12. The Lord is with thee thou mighty man of Valour.

Ver. 17. I pray thee shew me a signe, that Thou talkest with me.

The Angel to Manoah, and his Wife : and Manoah to the Angel.

Jud. 13. 3, 5, 11, 15, 17, 18.

Kings to Men : Men to Kings.

Exod. 10. 7. And Pharaohs servants said unto him, How long shall this man be an offence unto us ? Let the men go, that they may serve the Lord their God : knowest thou not, that Egypt is destroyed ?

Ver. 25. And Moles said, Thou must give us also Sacrifices.

Ver. 28. And Pharaoh said unto

*Va T'en arriere de moy,
Donne-Toi garde de Voir plus
ma face : Car au jour que
Tu verras ma face, Tu mour-
ras.*

*Ver. 29. Lors Moÿse respondit,
Tu as bien dit : Je ne verrai
plus aucunement ta face.*

Certains Caldeens au Roy, —

parlorent & dirent,

*Dan. 3. 10. Toi Roi, as fait un
edit, Que tout homme se jet-
tast bas, & se prosternast
devant la Statue d'or.*

*Ver. 11. Et que quiconque ne se
jetteroit bas, & ne se proster-
neroit, seroit jetté au milieu de
la fournaise de Feu ardent.*

*Ver. 12. Or y a-il certains Juifs
que Tu as ordonnés sur les
affaires de la Province de
Babylon, assavoir Scadrach,
Mefcac, et Habednego : Ces
gens-là, ô Roy, n'ont tenu con-
te de Toi : ils ne servent point à
tes Dieux, & ne se prostern-
ent point devant la Statue
d'or que tu as dressée.*

*Ver. 13. Adonc le Roy Nebu-
chadnezzar estant esmeu de
colere, & fureur, commanda
qu'on amenast Scadrach,
Mefcac, & Habednego.*

*Ver. 14. Et Nebuchadnezzar dit,
Est-il vrai, que vous ne servez
point à mes dieux ?*

*Ver. 15. Maintenant n'estes
vous pas prests, au temps que
vous orrez le son du Cor, &c.
Que si vous ne vous prostern-
ez, vous serez jettes à
cette même heure-là au
milieu de la Fournaise de feu
ardent.*

him, Get Thee from me,
look thou see my face no
more : For whensoever thou
seest my face thou shalt
die.

*Ver. 29. Then Moses said, Thou
hast well said, I will see thy
face no more.*

Certain Caldeans to the King, —

spoke, and said,

*Dan. 3. 10. Thou, O King, hast
made a Decree, That every
man shall fall down, and
worship the golden Image.*

*Ver. 11. And whosoever falleth
not down, and worshippeth,
that he should be cast into
the fiery Furnace.*

*Ver. 12. There are certain Jews
whom thou hast set over the
affairs of the Province of
Babylon, Shadrach, Meshach,
and Abednego : These men
O King, have not regarded
thee, they serve not thy
Gods, nor worship the
golden Image that Thou
hast set up.*

*Ver. 13. Then Nebuchadnezzar
in his anger, and wrath,
commanded that they should
bring Shadrach, Meshach,
and Abednego.*

*Ver. 14. And Nebuchadnezzar
said, Is it true, that ye do
not serve my Gods ?*

*Ver. 15. Now therefore are ye
ready when ye hear the
sound of the Cornet, &c.
For, if ye worship it not, ye
shall be cast immediately
into the midst of the hot
fiery Furnace.*

Ver.

Ver. 16. Scadrac, Mesfac, & Habednego respondirent & dirent au Roy Nebuchadnezzar, Il n'est pas besoin que nous te respondions sur ce propos-la.

Ver. 17. Voici, nostre Dieu que nous servons, nous peut delivrer, &c.

Dan. 5. 9. Dont le Roy Belsatzsar fut sort troublé, &c.

Ver. 13. Daniel adonc fut amené devant le Roy, & le Roy prenant la parole dit à Daniel, Es-tu ce Daniel ? &c.

Ver. 16. Mais j'ai ouï de Toi, que Tu peux declarer les interpretations, & resoudre les choses difficiles : Maintenant, si tu peux lire & Ecrire l'Esriture, & m'en déclarer l'interpretation, Tu seras, &c.

Ver. 17. Lors Daniel respondit, & dit, &c.

Ver. 18. O Roy, Le Dieu Souverain, avoit donné à Nebuchadnezzar ton Pere, ce Royaume, &c.

Ver. 22. Toi aussi Belsatzsar, son fils, n'as point humilié ton coeur, combien que Tu seusses toutes ces choses-la.

Dan. 6. 16. Lors le Roy commanda qu'on amenast Daniel, & qu'on le jettast en la fosse des Lions : Et le Roy prenant la parole, dit à Daniel, Ton Dieu auquel Tu sers incessamment, c'est celui qui te delivrera.

Ver. 22. Mon Dieu a envoyé son Ange, & a fermé la gueule des Lions, &c. & mes

Ver. 16. Shadrach, Meshach, and Abednego answered, and said to the King : O Nebuchadnezzar, we are not carefull to answer thee in this matter.

Ver. 17. Behold, our God whom we serve is able to deliver us, &c.

Dan. 5. 9. Then was King Belshazzar greatly troubled, &c.

Ver. 13. Then was Daniel brought before the King, and the King spoke and said unto Daniel, Art thou Daniel, &c.

Ver. 16. And I heard of Thee, that Thou canst make Interpretations, and dissolve difficult things.

Now, if thou canst read the writing, and make known to me the Interpretation, Thou shalt be, &c.

Ver. 17. Then Daniel answered and said, &c.

Ver. 18. O Thou King, the most high God gave thy father Nebuchadnezzar a Kingdom, &c.

Ver. 22. And Thou, his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this.

Dan. 6. 16. Then the King commanded, That they should bring Daniel and cast him into the den of Lions : Now the King spake, and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

Ver. 22. My God hath sent his Angel, and hath shut the Lions mouths, &c. and to

mes devant Toi, O Roy, je
n'ai commis aucune lascheté.
Voyez Daniel 4 chap. 16, 17, 19,
22 versets, & chap. 2. 29, 31,
34, 37, 41, 43. & 45 versets.

1 Roys, 21. 20. Achab à Elie le
Prophete: & le Prophete
Elie à Achab.

Acts 26, 27, 28, 29. Paul au Roy
Agrippa, et le Roy Agrippa,
à Paul.

Le Mari à sa Femme, la
Femme à son Mari.

1 Sam. 1. 8. Pourtant lui dit
Elkana son Mari, Anne,
Pourquoy pleures tu? Et
pourquoy ne manges tu? &c.
Vers. 23. Et Elkana son Mari
lui dit, fai ce qui te semble
bon; demeure jusqu'à ce
que tu l'ayes seuré.

Juges 14. 16. La Femme de
Samson donc pleura apres
lui, disant, Tu me baïs seu-
lement, & ne m'aimes point:
n'as tu pas proposé une sen-
tence à denimer aux enfans
de mon peuple & ne me l'as
point declarée? Et il lui
respondit, voicy, Je ne l'ai
point declarée à mon Pere
ni à Mere, &c.

Thee, O King, have I done
no hurt.

See Dan. 4. chap. 16, 17, 19,
22 versets, and chap. 2. 29, 31,
34, 37, 41, 43, and 45 versets.

1 Kings 21. 20. Ahab to the
Prophet Elijah: and
Elijah to Ahab.

Acts 26, 27, 28, 29. Paul to King
Agrippa, and King Agrippa
to Paul.

The Husband to his Wife, the
Wife to her Husband.

1 Sam. 1. 8. Then said Elkanah
her Husband to her, Why
weepest thou? And why
eatest thou not? &c.

Vers. 23. And Elkanah said
unto her, Do what seemeth
thee good; tarry until thou
hast weaned him.

Judg. 14. 16. And Samsons Wife
wept before him, and said,
Thou dost but hate me,
and lovest me not; Thou
hast put forth a Riddle unto
the Children of my people,
and thou hast not told it
me: And he said unto her,
behold, I have not told it
my Father nor my Mo-
ther, &c.

Dieu aux Hommes.

Gen. 9. 9. Et quant à moi, voici
j'establi mon alliance avec
vous, & avec votre race
après vous, &c.

Christ aux hommes.

Math. 5. 11. Vous serez bien-
heureux quand on vous aura
injuriés & persécutés, &
on aura dit toute mauvaise
parole contre vous, à cause
de moi en mentant, &c.

L'Ange aux Hommes.

Judges 2. 1. Or l'Ange de
l'Eternel monta de Guilgal
en Békim, & dit je Vous ai
fait monter hors d'Egypte,
& vous ai fait entrer au pays
duquel j'avois juré à vos
peres, et ai dit, je n'en-
freindrai jamais mon alliance
[traictie] avec vous.

Roy aux Hommes.

2 Roys 1. 5. Et les Messagers
s'en retournerent vers A-
chaziah, dont il leur
dit, Pourquoi estes-vous
retournés?

Pere aux Fils.

Gen. 43. 6. Et Israel dit pour-
quoi m'avez vous fait ce
sort, de declarer à ce per-
sonnage-la, que vous aviez
encore un frere.

God to men.

Gen. 9. 9. And I, Behold I
establish my Covenant with
you, and with your seed after
you, &c.

Christ to men.

Matth. 5. 11. Blessed are ye
when men shall revile you,
and persecute you, and
shall say all manner of evil
against you falsely for my
sake.

The Angel to men.

Jug. 2. 1. And the Angel of the
Lord came up from Gilgal
to Bochim, and said, I made
you to go up out of Egypt,
and have brought you unto
the land which I swore unto
your fathers: and I said,
I will never break my
Covenant with you.

A King to men.

2 Kings 1. 5. And when the
Messengers turned back un-
to Achaziah, he said unto
them; Why are ye turned
back?

Father to Son.

Gen. 43. 6. And Israel said:
Wherefore dealt ye so ill
with me, as to tell the
man, whether ye had yet a
brother?

Pere aux Filles.

Exod. 2. 20. Lors ils dit à ses filles, Et où est-il? Pour-quoi avez vous ainsi laissé ce personnage? appelez le, & qu'il mange du pain.

Joseph à ses Freres.

Gen. 45. 4. Derechef Joseph dit à ses freres, Je vous prie approchez vous de moi: Et ils s'approcherent: puis il dit, Je [suis] Joseph, vostre frere, que vous avez vendu en Egypte.

Judah à son pere Jacob.

Gen. 43. 3. Judah disant, Ver. 4. Si [d'abord] Tu en voyes nostre frere avec nous, &c. Ver. 5. Mais si tu ne l'en-voies, nous n'y descendrons point.

Jonathan au Roy Saul.
son Pere.

1 Sam. 19. 4. Jonathan donc parla en bien de David, à Saul son pere, et lui dit, Que le Roy ne peche point contre son serviteur David, car il n'a point peché contre Toi: et mesmes ce qu'il t'a fait t'est grandement profitable, &c.

Ver. 5. Car il a mis sa vie en danger, & a saisi le Philistin: & l'Eternel a donné une grande delivrance à tout Israel: Tu as vu, et t'en es joyi: Pourquoi donc

Father to Daughters.

Exod. 2. 20. And he said unto his Daughters, and where is he? Why is it that ye have left the man? call him in, that he may eat bread.

Joseph to his Brethren

Gen. 45. 4. And Joseph said, unto his Brethren, Come near to me I pray You: and they came near, and he said, I am Joseph your brother, whom you sold into Egypt.

Judah to his Father David.

Gen. 43. 3. Judah said, Ver. 4. If thou wilt send our brother with us, &c. Ver. 5. But if thou wilt not send him, we will not go down.

Jonathan to King Saul
his Father.

1 Sam. 19. 4. And Jonathan spake good of David unto Saul his father, and said unto him: Let not the King sin against his servant, against David, because he hath not sinned against Thee, and because his works have been to thee ward very good, &c. Ver. 5. For he did put his life in his hand, and slwe the Philistine: And the Lord wrought a great salvation for all Israel: Thou sawest it, and didst rejoyce: wherefore pecherois

pecherois-Tu contre le sang
innocent : faisant mourir
David, sans cause ?

then wilt thou sin against
innocent blood to slay David,
without a cause?

Le Pere à sa Fille : la Fille
à son Pere

The Father to the Daughter :
the Daughter to her Father.

Judes 1. 14. Et Caleb lui dit,
Qu'as-tu ?

Judges 1. 14. And Caleb said
unto her, What wilt thou ?

Ver. 15. Et elle lui [respondit,]
Donne-moi un present : puis
que Tu m'as donné une terre
seche : donne-moi aussi des
fontenils d'eaux.

Ver. 15. And she said unto
him, Give me a blessing, for
Thou hast give me a South
land ; Give me also springs
of water.

Jephthe à sa Fille : & Elle
à lui.

Jephtha to his Daughter :
and she to him.

Juges 11. 35. Et dit, Hà ma
fille, Tu m'as du tout
abaissé, & es du nombre de
ceux qui me troublent : car
j'ai ouvert ma bouche à
l'Eternel, & ne [m'en]
pourrai retracer.

Juges 10. 35. And said, Alas
my Daughter, Thou hast
brought me very low, and
art one of them that trouble
me, for I have opened my
mouth unto the Lord, and
I cannot go back.

Ver. 36. Et elle lui [re-
spondit] mon pere, as-
tu ouvert ta bouche à
l'Eternel : fais-moi selon
ce qui est sorti de ta
bouche.

Ver. 36. And she said unto
him, my father, if Thou hast
opened thy mouth unto the
Lord, do to me according to
that which hath proceeded
out of thy mouth.

Le Fils à sa Mere.

The son to his Mother.

1 Rois 2. 22. Mais le Roy
Solomon respondit à sa
mere, et dit, Et pourquoi
demandes-Tu Abisag ?

1 Kings 2. 22. And King
Solomon answered unto his
Mother, and said, and why
dost thou ask, Abisag ?

Le Serviteur au Maître

The servant to the Master.

Gen. 24. 5. Et ce serviteur lui
[respondit] peut estre que la
femme n'aura point a gré de
me suivre en ce país ici me

Gen. 24. 5. And the servant said
unto him, peradventure she
woman will not be willing
to follow me unto this land,

D2 faudra-il

*fandra-il necessairement re-
venir ton fils au pays dont
Tu es sorti?*

*must I needs bring thy son
again into the land from
whence thou camest?*

Le Serviteur à sa Maistresse.

The Servant to his Mistress.

*Gen. 39. 9. Et si ne m'a rien
defendu si non Toi, entant
que Tu [es] sa femme: &
comment feroi-je ce mal
si grand pecheroi-je contre
Dieu?*

*Gen. 39. 9. Neither hath he
kept back any thing from
me but thee, because thou
art his wife: How then can
I do this great wickedness,
and sin against God?*

Homme à Homme.

Man to Man.

*Juges 19. 17. Adonc cet homme
enquerra [lui] J. disant: Où
vas-Tu? & d'où viens-
Tu?*

*Juges 19. 17. And the Old
man said, Whither goest
Thou? and whence comest
Thou?*

Paul à Timothy.

Paul to Timothy.

*1 Tim. 6. 11, 14. Mais Toi ô
homme de Dieu, sui ces
choses, &c.*

*1 Tim. 6. 11, 14. But thou, O
man of God, flee these
things, &c.*

*2 Tim. 2. 1. Toi donc, mon
fils, &c.*

*2 Tim. 2. 1. Thou therefore, my
son, &c.*

*Ver. 2. Et ces choses que Tu
as entendues de moi, &c.*

*Ver. 2. And the things which
Thou hast heard of me, &c.*

*Ver. 3. Toi donc, endure
travaux comme bon soldat
de Jesus Christ.*

*Ver. 3. Thou therefore, endure
hardness as a good souldier
of Jesus Christ.*

Paul à Tite.

Paul to Titus.

*Tit. 1. Mais Toi, propose les
choses qui conviennent à
saine doctrine, &c.
et ver. 15. et Chap. 3. 8.*

*Tit. 2. 1. But speak thou the
things which become sound
Doctrine, &c.
and ver. 15. and Chap. 3. 8.*

Paul à Philemon.

Paul to Philemon.

*Philem. 19. Mais que je ne te
dis point que me sue Tu. Te
doit Toi-même à moi.*

*Philem. 19. Albeit I do not say
unto Thee how Thou owest
unto me.*

Ver.

Ver. 21. *Sachant que tu feras
mesme plus que je ne di.*

Ver. 21. Knowing that thou
wilt also do more than I say.

Jehan à Gaius.

John to Gaius.

3 *Epist. de Jehan. Ver. 5. Bien-
aimé, tu fais fidelement en
tout ce que Tu fais en vers
les freres, et envers les
estrangers. voyez ver. 6.*

3 *Epist. of John, Ver. 5. Beloved,
Thou dost faithfully whatso-
ever Thou dost to the Bre-
thren, and to strangers. See
ver. 6.*

RULES for the true founding of F R E N C H.

They have 22 Letters, the same with the English, onely they
have no K. or W.

A, is founded broader than in English, as in *All*, or *Aul*; as
l'Ame, the Soul; *quas o*, as *Authent* an Author, read *Otheur* :
ay as *a* in English, as *faire*, to do, sound *fare* : But if a Vowel
(so called) follow *ay*, its founded as in English, as *Rayon* (a
Sun-beam. In *Païs*, a Country; and *haï* hated; its founded in two
Syllables, as *Pa-is* and *ha-i*.

B, as in English, not founded in the end, as *Plomb*, lead, sound
plom.

C, as in English, before *e, i, y*, as *f*, before *a, o, u*, as *k*; *c* alwayes
as *ff*; *ch*, as *sh*; as *chaîne* a chain, sound *shai-ne* : Except *cholere*
(choler), *chorde* (a cord) *Eschole*, (a School); *cicchorée*, (succory);
which are founded as English. C before *t*, is not founded, as *dit*,
(said); *fait* (done), sound *dit*, *set*; *c* in *second* as *g*.

D, before a consonant is seldome read, except in these words
admettre (to admit) &c. If *d* ends a word, and *h* or a Vowel
begins the next, its founded as *t*.

E, before *m*, or *n*, as *a*; as *sens* (sense) read *sans*; except in
words that end in *ien*, where the *e* is alwayes founded as in
English, as *sien* (his); *bien* (well), Except in these words,
Experience, *Expedient*, *patience*, *science*, *patient*; *Escent* (earnest)
sient (dung), which are founded, *Experian-ce*, *scian-se*, &c. And it
is alwayes founded in the end, as *pe-re* (a father), not *pere* in one
syllable, as in English. *é* with this stroke on it is founded as *ee*,
or *ie* in English; Also in most words ending in *er* or *ier*.

F, as in English.

E

G, before

G, before e, i, y, hath a softer sound than in English, as *z mixt* with y, as *negligence* sound *neg-liz-yancee*, as the Arabick *g* before a, o, u, as in English: *gu* before a Vowel, as in English *guest*, *guard*, &c. *ga* as we do *ni*, as *oignon*, an onion, sound *oinion*.

H, as in English, innatural French words, as *hair*, to hate, but not in words derived from the Latine, as *heure* (an hour) sound *Eure*.

I, as *ee*, in *mee*, *thee*, &c. or *ie* in *Priest*, *field*, &c. before double *ll* sound it as if it were behinde it, as *faillir* (to fail) sound *faillir*, *fille*, a daughter, sound *fillie*, &c. Except *Ville*, a Town; *Village*, a Village; *Pupille*, a Pupil; *Etoile*, a Star; *Caviller*, to *Cavil*; *mille*, a thousand.

L, in *fil* (a son) nor in *ils* (they) is not sounded: nor before two Consonants, as *titre*, a title; nor in *il* (he) if a consonant followes, as *il dit*, (he sayes) sound *i-dit*: In the end of these words its sounded as u, as *fol* (a fool), *mol* (soft) *col* (a neck) sound them *fon*, *mon*, *con*, as we do *ou* in *could*, &c.

M, in these words, sound as n, as *nom* (a name) *renom*, (renown) *faim* (hunger) *temps* (time), sound them *non*, *renon*, *fain*, *tan*, &c.

N, is never sounded in the 3d person plural, of Verbs, as *ils parlent* (they speak) read *parlet*; *ils aiment*, read *aimet*, they love.

O, before m, or n, as in these English words, *One*, *home*, &c. *ou*, as *oo* in English, or as *ou*, in *could*, *should*. *oi* or *oy* is sounded as *oe* at length, as *Le Roy*, the King, sound *le Roe*, &c.

P, as in English.

Q, as *k*, as *Qui* Who, *que* what, *quand* when, sound *ki*, *ke*, *kand*.

R, as in English.

S, as in English, in words derived from the Latine, except in *prester* to lend, *vestir* to cloath, *Apostre* an Apostle, *est* he is, which sound *preter*, *vetir*, *Apostre*, et; but in natural French words its not sounded, as *hastif* hasty, *tesmoing* a witness; read them *ba-tif*, *te-moing*, nor in the end of a word if the following begins with a consonant, as *Vous ne nous ferez pas croire telles choses*, i. e. *Te shall not make us believe such things*; Where observe, that none of those Letters of *s* or the letter *z* are to be read; read it thus, *Vou ne nous fere pa croire telle choses*; *s* single between two vowels (so called,) sounds as *z*, as *rose*, a Rose, *chose* (a thing): *s* is sounded in words that signifie the manners, or fashion of any people, as *à la Moresque*, according to the manner of the *Moors*, *à la Turquesque*, after the manner of the *Turks*, &c. also in words denoting sects, as, *Mahometiste*, a Mahometan; *Alchoraniste*, *Atheiste*, *Sophiste*, &c.

U, as

T, as

T, as in English, before *ion*; as *Nation* found *Nation*; in the word *et* (*and*), is never sounded, but *et* is always read as *e*.

U, as *u* in the English words *True*, *truth*, &c. or as *ew*, in *Few*, *new*, *blew*, &c. as *Tu* *Thou*, *usage* found it *usage*; *u* before a Vowel in the beginning of a word, and before *r*, and after another *u* in the middle, is a consonant; as *Vou* *Ye*, *pou* *poor*, *vray* *true*, *trou* *ver* to find.

X, as in English; except in all numeral words, as *Deux* *two*, *Deuxiesme*, the second; *Six*, *fix*; *Sixiesme*, the sixth; *Dix*, *Ten*; *Dixiesme*, the tenth; where the *x* is sounded as *s*; as *Dix*, *Dixiesme*; *Sis*, *Siseme*; *Soixante*, *sixty*; *dis*, *diseme*; &c. and in the end of words as *z*, as *paix*, *peace*; *prix*, *price*; *sound* them *paiz*, *priz*.

Y, is sounded as the French *i*, or the English *ee*, or *ie*, and is a word of it self, signifying *There*, as *Il y est*, *He is there*.

Z, as in English, onely if it end a word, and a Consonant begins the next word, its not sounded.

The French do oftentimes cut of many Consonants (so called), in their speaking; as, instead of *il fait beau temps*, *It is fair Weather*; they say, *I se ho tan*.

Also, they add sometimes a Consonant in speaking which they write not, as if a Verb (so called) ends in *e* or *s*, and the following word begins with a Vowel, so called, then they put *t* betwixt, as a *il fait cela*? *Hath he done that?* read it, *a t'i se s'la*? and *Par le elle bien*? *Doth she speak well?* read it, *Par le t'elle bien*? So *Que dira on de toi*, *What will be said of thee?* speak it, *Que dirat on de toi*? And sometimes *I* is put for *t*, before the word *on*, as *Que fero on a moi*? *What will they do to me?*

e is oftentimes cut of by this mark (') called an *Apostrophe*; as, *Qu'est ce?* *What is it?* for, *Que est ce?* &c.

B. F.

The End of the French Battle-door

78

A

Narration how the TURKS and PERSIANS use the words Thee and Thou in their Communications.

Tamerlane, the Emperor of Persia speaks *Thou* and *Thee* to *Bajazet* the Emperor of the Turks: and *Bajazet* speaks *thou* and *thee* to *Tamerlane*, as may be seen in the Turkish History, Pag. 220. *Amurab* also the Emperour speaks *Thou* and *thee* to *Scanderbeg* Prince of Epirus: and *Scanderbeg* the Prince writes *thou* and *thee* to *Amurab* again; and calls his Speech modest and temperate, Pag. 301. the afore said *Amurab* the Emperor speaks *thou* and *thee* to his Son, Pag. 338. The Emperor *Bajazet* his son speaketh *thee* and *thou* in his Speech to his Brother, as in Pag. 442. The Emperor useth *thou* in his Speech again to his Son, Pag. 493. A Souldier to the Emperor speaketh *thou* and *thee*, Pag. 494. *Gazelles* an Egyptian Commander speaks *thou* to the Emperor *Selymus*, Pag. 546. *Solyman* the Emperor, entitled the Magnificent, writes *thou* and *thee* to the Great Master of the *Rhodes*, P. 571. The Governor of *Rhodes* writeth *thou* again to the Emperours Commander in chief, Pag. 574. A Souldier speaks *thou* to the Emperor *Solyman*, Pag. 638. A Jew speaketh *thou* to the Turkish Admiral, Pag. 661. One of the Kings of *Affrica* useth *thee* and *thou* in his Speech to *Charles* the Emperor, Pag. 661. *Solyman* the Emperor useth *thou* and *thee* in his Letter to Pope *Paulus*, P. 766. But Pope *Clement* in his Letter to *Sigismund* the Emperor writeth *wee* when it was sent from him onely: and *you*, when it was sent to *Sigismund* the Emperor only, as in the 1081 page may be seen: so the first that gave *you* to one was the Pope; whom the Emperours, Kings, Princes, Dukes, Earles, Lords, Judges, justices, priests, and people have follow'd him into a ly, flattery, and deceit, who say *you* to one, and so have lost their understanding.

To say *You* to many, and *thou* to one is the proper understanding of God, which God hath given to man, to distinguish when he speaks to one, or more then one; as to men *you*, to man *thou*: and a beast, or beasts; horse, or horses; woman or women: which *Thou* distinguishes, when we speak to One; and *You* distinguishes, when we speak to many: So men have lost their understanding, which God hath given them to distinguish with, that speaks *you* to One, For who say *you* to one have lost their distinction in the Plural Number from the Singular, with which they should number: So, that Understanding is of God, which doth distinguish the singular from the plural, and to the Plural there is a Plural word, to the Singular a Singular word: And he that hath lost this is become a fool and Novice.

LONDRES

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de l'Aigle noir, au rue appelée St. Martins Le Grand.

THE GERMAN Battle-Door.

DIE Teutschen haben in ihre Sprache unterscheid zwischen singularem und pluralem, welche sie lehren in ihre Grammatica, auch in ihre Biblische Übersetzung behalten haben, wie wol in ihre Rede sie sind da von abgefallen, durch Hoffart und Heuchelei in ansehung der Personen, (wie auch die Englischen und die andere) sagende ihr, zu einem Menschen gegen ihre eigen Grammatica, und Biblische Übersetzung.

That is,

THE Germans have distinction in their language betwixt the singular and plural, which they do teach in their Grammar, and have retained in the translation of their Bible, although in their speaking they are degenerated from it, through pride and hypocrisy in respect of persons, as the English and others, saying, *ih*, *ye* or *you* to one man, contrary to their own Grammar and Bible translation.

An das Licht da-
mit Christus euch
erleuchtet hat, glau-
bet an das, auf das
ihr erkennet die
Salbung in euch um
euch zu lebren.

A

Singular.

| Singular | | | Plural | | |
|-------------|------|----------|----------------|------|---------|
| Der man | } is | A man | Die menner | } is | Men |
| Die hand | | A hand | Die hende | | Hands |
| Das Buch | | A Book | Die Bücher | | Books |
| Der König | | A King | Die Könige | | Kings |
| Die Königin | | A Queene | Die Königinnen | | Queenes |

Aber nu zu sagen, die Menner, die Hende, die Bücher, die Könige, die Königinnen, wenn ihr soltet sagen, der Man, die Hand, das Buch, der König, die Königin, das were den pluralem für den singularem, zu gebrauchen, unde zu sagen, das da weren viel Menner, viel Hende, viel Bücher, viel Könige, oder viel Königinnen, wenn da nicht mehr den ein Man, ein Hand, ein Buch, ein König, oder ein Königinne ist; Ist das gute Teutsch? oder warheyt reden?

That is,

But now to say Men, Hands, Books, Kings, Queenes, when you should say, a Man, a Hand, a Book, a King, a Queen, that were to use the plural for the singular, and to say that there were many Men, many Hands, many Books, many Kings, many Queenes, when there is but one Man, one Hand, one Book, one King, one Queen; Is this good Dutch? or to speak truth?

| | | | | | |
|-------------------|------|-----------|----------------------|------|-----------|
| Ich | } is | I | Wir | } is | We |
| Mein & meiner | | Of me | Unser | | Of us |
| Mir | | To me | Uns | | To us |
| Mach | | Me | Uns | | Us |
| Von mich | | From me | Von uns | | From us |
| Du | } is | Thou | Ihr | } is | Ye or you |
| Dein & deiner | | Of thee | Ewer & Ewr | | Of you |
| Dir | | To thee | Euch | | To you |
| Dich | | Thee | Euch | | You |
| O du | | O thou | O ihr | | O you |
| Von dir | | From thee | Von euch | | From you |
| Er | } is | He | Sie | } is | They |
| Sein & seiner | | Of him | Ihrer & ihr | | Of them |
| Ihm | | To him | Ihnen & ihn | | To them |
| Ihn, sich | | Him | Sie & sich | | Them |
| Von ihm, von sich | | From him | Von ihnen & von sich | | From them |

Nu zu sagen, Wir, Ihr, Sie, &c. zu einem man, wenn ihr soltet sagen ich, Du, Er, das ist falsche Teutsch nach ewer eigen Gram-

(3)

Grammaticam denn das lehret, das man soll sagen, Ich, Du, oder Er Zu einem man: unde Wir, Ihr, Sie zu mehr den ein.

That is,

Now to say, we, ye, they, &c. to one man, when you should say, I, thou, he, that is false Dutch according to your own Grammar, for that teacheth that we should say, I, thou, he, (that is, *ich, du, er*) to one man, and we, ye, they (that is, *wir, ihr, sie*) to more than one.

Singular

Mein } is { Mine
Dein } { Thine
Sein } { His

Plural

Unser } is { Our
Ewer } { Your
Ihre } { Their

Nu ist es gute Teutsch zu sagen, Unser haupt, für Mein haupt; oder Ewer haupt, für Deine haupt; oder Ihre haupt, für sein haupt; ist das gute rede, ist es nicht zu reden wie ein nar & ungelehrte?

That is,

Now is it good Dutch to say, *unser haupt*, our head, for *mein haupt*, my head; or *ewer haupt*, your head for *dein haupt*, thy head; or *ihre haupt*, their head, for *sein haupt*, his head; Is this good speech? Is it not to speak as a fool and unlearned?

Singular

Ich schreibe } is { I write
Du schreibest } { Thou writest
Er schreibt } { He writeth

Plural

Wir schreiben } is { We write
Ihr schreibt } { Ye write
Sie schreiben } { They write

Ich lese } is { I read
Du lesest } { Thou readest
Er leset } { He readeth

Wir lesen } is { We read
Ihr leset } { Ye read
Sie lesen } { They read

Nu umb ein man zu sagen von sich selbst, wir lesen, oder wir schreiben; Ist das gute Teutsch, ist es nicht gegen ewer eigen Grammaticam? Und zu einem zu sagen, ihr schreibt, oder ihr leset? Ist

das recht geredet, oder ist es gute sitten? Was für sitten denn haben die Apostellen, und anderen gehabt, die die Schrifften geschrieben haben, die alle zeit haben DU gesagt zu einem mensche?

Wie ihr lesen möget im schrift; Ist das böse sitten gewesen? Antwortet ihr, die ihr zu einem mensche saget. Und zu sagen sie schreiben oder lesen zu einem man; Ist das recht oder wahr?

das ist die böse sitten, lügen zu reden.

That is,

Now for one man to say of himself, *we read* or *we write*; Is this good Dutch? Is it not contrary to your own Grammar? And to

A 2

say

say to one man (*ihr schreibet* or *ihr leset*) *you write* or *you read*; Is this right spoken? Or is it good manners? What manners then had the Apostles and other, that wrote the Scriptures, who alwayes said to one man (*du*) *thou*, as you may read in the Scriptures? Was that evil manners? Answer you, that say *you* to one man. And to say, *they write* or *read*, to one man; Is this right or true? This is the bad manners, to speak lyes.

Nu ihr die saget, [*ihr*] zu einem man oder fraw (wie gesagt ist) wenn ihr soltet sagen *du*; Ist das nicht gegen ewer eigen Grammaticam, und Biblia und Lehrnung, und ewer eigen Mutter sprach? Und warumb seyd ihr bise, wenn man *du* sagt zu einem man oder fraw, and nicht *ihr*? Seyd ihr nicht hofartig worden? Und nicht wie denen die die schriften auß gegeben haben, und seyd ihr nicht von ewer eigen Mutter sprach abgewichen? Und seyd ihr nicht (wie Kindern) der ruht wehrt, von zu sagen *ihr* zu einem mensche für *du*, gegen das ewre eigen Grammaticam lehret? Den soltet ihr nicht ewer Kindern zuchtigen so sie sollten *ihr* sagen, wenn ihr lehret sie *du* sagen?

That is.

Now you that say [*ihr*] *ye* or *you* to one man or woman (as is said) when you should say [*du*] *thou*; Is not that contrary to your own Grammar and Bible, and Teaching, and your own Mother Tongue? And wherefore are you offended, when one saith [*du*] *thou*, to one man or woman, and not *ihr*, *you*, are you not grown proud, and not as those that gave forth the Scriptures? And are you not degenerated from your own Mother tongue? And do you not deserve the Rod as Children, for saying, *ihr*, *you*, to one man, for *du*, *thou*, contrary to that which your own Grammar teacheth? For would you not correct your Children, if they should say [*ihr*] *you*, when you teach them to say [*du*] *thou*?

Hie folgen etliche Exempelen auß dem Schrifft gezogen, zu beweisen dass *du*, ist den rechte sprach zu einem mensche, und *ihr* zu viel menschen bey die heyligen mennern gottes gebraucht.

That is,

Here follow some Examples taken out of Scripture, to shew that *thou* is the right language to one man, and [*ih*] *you* to many men, used by the Holy men of God.

DER Herr sprach du zu Adam, Gen. 3. 9.
Und Gott der Herr rieß Adam und sprach zu ihm: Wo bistu?

That is,
THE Lord said *thou* to Adam, Gen. 3. 9.

And the Lord God called unto Adam, and said unto him: Where art thou?

Und Adam sprach dein und du zum Herrn, Gen. 3. 10, 11.
Und er sprach ich hörete deine stimme im Garten, und fürchte mich, &c.

Das weih das du mir zu gesellet hast, gab mir, &c.

Hie ist nicht ich hörete ewige stimme, auch nicht das weih das du mir zu gesellet hast; wie die bissfertige jetzo einem dem an-

derem sagen, und willen sich selber nicht lassen genügen mit du und deine, wie woll sie nicht besser zum Allerhöchsten Gott

reden; Ist das nicht den wider Christ der sich überhebet über alles das Gott heisset?

That is,

And Adam said, *thy* and *thou* to God, Gen. 3. 10, 11.

And he said, I heard *thy* voice in the Garden, and was afraid, &c.

The woman which *thou* hast put to me, gave unto me, &c.

Here it is not, I heard *your* voice, and the woman which *you* did put to me, as the proud now do speak to one another, and will not be content with *thou* and *thine*, although they speak no better to the Most High God; Is not this the Antichrist that exalts himself above all that is called God?

Hie hat den Tochter Jephtha zu ihrem Vatter du gesagt, Richter 11. 36.

Sie aber sprach, mein Vatter hastu deinem mund aufgethan gegen dem Herrn?

Hie hat Samuel zu Eli du gesagt, 1 Sam. 3. 8.

Und er stand auf und gieng zu, und sprach, hie bin ich, du hast mich geruffen, &c.

Hie hat Soloman zum Herrn du gesagt, 1 König 8. 39.

So wollestu hören im himmel, in dem sitz da du wohnest, &c.

Hie hat den Knecht Abrahams zu seinem Herrn du gesagt,

1 Buch Mose 24. 5.

sol ich denn deinen sohn wieder bringen in jenes land, darauß du gezogen bist?

B

Hie

Hie hat Mose zum Herrn du gesagt, 2 Buch Mose 5. 22.

Herr, warumb thustu so uel an diesem volck? Warumb hastu
omich her gesand?

Hie hat Abigail zu David du gesagt, 1 Sam. 25. 25.

Ich aber deine magd, habe die Junglinge nit den Herrn nicht ge-
sehen, die du gesand hast?

Paulus hat du zu dem King Agrippa gesagt, Act. 26. 3.

Allermeist weil du weiffest, alle sitten und fragen der Juden, &c.

Petrus hat du zu Christus gesagt, Math. 16. 16.

Du bist Christus des lebendigen Gottes Sohn.

Daniel hat du zu dem King gesagt, Daniel 2. 29.

Du King dachtest auff deinem bette, &c.

Den Junglinge hat zum uberhauptman du gesagt, Act. 23. 29.

Dass du morgen Paulum fur den Rath bringen lassest, &c.

Mose hat gegen Pharaon du gesagt, 2 Bu. Mose 9. 30.

Ich weiff aber dass du und deine Knechte, euch nicht furchte

vor Gott dem Herrn.

Aber zu mehr als einer ruffet die weisheit, O ihr menner leh-
schrey zu euch, und ruffe den leuten, Prov. 8. 4.

Und wenn der Herr zu seinem volck geredt hat, so hat er ihr
gesagt, Jesa. 50. 1.

Aber wenn er nur zu einer spricht, so sagt er du, und nicht ihr
oder euch.

Petrus sagt, so thut nun buffe, und bekehret euch dieweil Sunde
vertilget worden, Act. 3. 19. Da hat er gegen viel geredt.

Und wenn Paulus zu mehr als einer schreibt saget er: So er-
mahne zu euch, ich gefangener in dem Herrn, dass ihr wach-

deli wie sich, gebahret ewigem beruff, darinnen ihr beruffen
seyd, Epheser 4. 1.

Wieder sagt Paulus, Derhalben ich Paulus der gefangener
Christi Jesu, fur euch beiden, Epheser 3. 1. Da hat er ge-
gen viel geredt.

Und wenn Christus hat gegen viel geredt so hat er gesagt:
Weh euch Schrifftgelehrten, und Phariseer, ihr Heuchler die

ihr den mittwen hauser fresset, und wendet lang gebet fur
darumb werdet ihr desto mehr verdamniss empfaben, Math.

23. 14.

23. 14.

23. 14.

23. 14.

23. 14.

23. 14.

23. 14.

23. 14.

23. 14.

23. 14.

23. 14.

23. 14.

The End of the German Battle-Door.

THE Nether Dutch Battle-Door

Hierin is getoont aen de nederduitschen, het onderscheidt dat sij hebben in haer onderwijzing-boecken en bijbels tusschen Eenvoudt en Meervoudt namelijk, tusschen (ghij) welke tot een man gesproken is en ghijlieden ofte u-lieden, het welke alleenlijck sonde gesproken worden tot meer dan een, van welk onderscheidt sij verbastert zijn, als andere natien; door hoogmaect en aensien der personen, seggende u-lieden aen een rijck en hooghmoedigh mensche, daer door de mensche verheffende bouen sijn schepper, en dit is de Tegen-Christ, die verhoogt hem zelven boven al dat Godt genoemd is, want aen Godt ofte Christen seggen sij niet u-lieden (als sij schijnen hem aen-te-roepen) gelijck sij doen als sij aen hooghmoedigh mensche sprecken, en dit is den Heere een gruwel.

In het licht waermede Christus u-lieden Verlicht heeft, geloft, op dat ghy-lieden de salvinge van binnen u-lieden moogt kennen om u-lieden te leeren.

THAT IS

Herein is shewed unto the *Nether-Dutch*, the distinction which they have in their teaching Books and Bibles betwixt the Singular, and the Plural, to wit, betwixt *ihon* [ghy] which is spoken to one, and betwixt ye or you, [ghy-l: or *n-lieden*] which should be spoken onely to more than one, from which distinction they are degenerated as other Nations, through pride and respect of persons, saying, you, [*n-lieden*] to one rich proud man, thereby exalting man above his maker, and this is the Antichrist which exalteth himself above all that is called God, for to God, or Christ they say not [*n-lieden*] that is, you, when they seem to call upon him, as they do when they speak to a proud man and this is an abomination to the Lord.

Male kind

| | | | | | | |
|----------|---|---------------------------------|---|----|---|--------------|
| Singular | { | <i>De Man</i> | } | is | { | The Man |
| | | <i>Des Mans, or van den Man</i> | | | | Of the Man |
| | | <i>Den Man, or aen den Man</i> | | | | To the Man |
| | | <i>O Man</i> | | | | O Man |
| | | <i>Van den Man</i> | | | | From the Man |

| | | | | | | |
|--------|---|-------------------------------------|---|----|---|--------------|
| Plural | { | <i>De Mannen</i> | } | is | { | The Men |
| | | <i>Der Mannen, or van de Mannen</i> | | | | Of the Men |
| | | <i>Den Mannen, or aen de Mannen</i> | | | | To the Men |
| | | <i>O Mannen</i> | | | | O Men |
| | | <i>Van de Mannen</i> | | | | From the Men |

Female kind

| | | | | | | |
|----------|---|-------------------------------------|---|----|---|----------------|
| Singular | { | <i>De Vrouwe</i> | } | is | { | The Woman |
| | | <i>Der Vrouwe, or van de Vrouwe</i> | | | | Of the Woman |
| | | <i>De Vrouwe, or aen de Vrouwe</i> | | | | To the Woman |
| | | <i>O Vrouwe</i> | | | | O Woman |
| | | <i>Van de Vrouwe</i> | | | | From the Woman |

| | | | | | | |
|--------|---|---------------------------------------|---|----|---|----------------|
| Plural | { | <i>De Vrouwen</i> | } | is | { | The Women |
| | | <i>Der Vrouwen, or van de Vrouwen</i> | | | | Of the Women |
| | | <i>Den Vrouwen, or aen de Vrouwen</i> | | | | To the Women |
| | | <i>O Vrouwen</i> | | | | O Women |
| | | <i>Van de Vrouwen</i> | | | | From the Women |

Neither

Neitherkind

Singular { *Het Huys*
Des Huyses, or van 't Huys
Den Huysen, or aen 't Huys
Van het Huys } is { The House
 Of the House
 To the House
 From the House

Plural { *De Huysen*
Der Huysen, or van de Huysen
Den Huysen, or aen de Huysen
Van de Huysen } is { The Houses
 Of the Houses
 To the Houses
 From the Houses

Now to say *de Mannen, de Vrouwen, de Huysen*, when you should say *de Man, de Vrouwe, het Huys*; were to say *Men, Women, Houses*, when there is but one *Man, Woman or House* meant; Is this proper Language, or good *Dutch*, or good *English*? For *de Man*, is *the Man*; *de Vrouwe*, is *the Woman*; *het Huys*, is *the House*, one: and *de Mannen*, is *Men*, *de Vrouwen*, is *Women*; *de Huysen*, is *Houses*; more than one.

Read on and see some Examples of the Pronouns so called.

| Singular | | Plural |
|---------------|--------|-------------------------------------|
| <i>Ick</i> | } is { | <i>Wy</i> or <i>Wy-lieden</i> |
| <i>de Ghy</i> | | <i>Ghy-luy</i> or <i>Ghy-lieden</i> |
| <i>Hy</i> | | <i>Sy</i> or <i>Sy-lieden</i> |
| | | |
| | } is { | <i>We</i> |
| | | <i>Ye</i> |
| | | <i>They</i> |

Now to say *Wy, Ghy-luy* or *Ghy-lieden*, and *Sy* or *Sy-lieden*, when you should say *ick, Ghy* and *Hy*; this were to say *We, Te, or You* and *They* when you should say *I, Thou* and *He*: And this would be false *Dutch* and *English* both, as in all the Examples before-mentioned in the other Languages.

Hier

Hier volgen sommige Ex-
empelen genomen uyt
de Schriftuer.

Here follow some Exam-
ples taken out of
Scripture.

GHY

Genes. 3. 9. Ende Godt de
Heere riep Adam ende
sprack tot hem, Waer sijt
ghy?

Adam sprack tot Godt.

Genes. 3. 12. doe sprack Adam
dat wijs dieghy my gegeven
hebt, gaf my van den Boom,
ende ick at.

2 Sam. 12. 7. Doe sprack Nathan
tot David, ghy sijt die man,

Paulus sprack tot Felix.

Act. 24. 10. Doen antwoorde
hem Paulus als hem de Star-
houder hadde toegelaten te
spreeken, Ick verantwoorde
my selven te vrijmoediger,
dewijle ick weet dat ghy vee-
le Jaeren dese welck Richter
geweeft hebt.

U

Christus spreeckt tot Simon

Luce 7. 47. Daerom segge ick
U, haer sijn veele sonden
vergeven.

Het is gesegt tot Christus.

Luce 8. 20. Ende hem wert ge-
boodtschapt ende gesegt, uwe
Moeder end uwe Broeders
staen buyten ende willen U
sien.

THOU

AND the Lord God called
unto Adam, and said un-
to him, Where art thou?

Adam did speak to God.

Gen. 3. 12. Then the man said,
the woman whom thou ga-
vest to be with me, she gave
me of the Tree, and I did eat.

2 Sam. 12. 7. And Nathan said
to David, thou art the man.

Paul spake to Felix.

Act. 24. 10. Then Paul after
that the Governour had bec-
koned unto him to speak, an-
swered, for as much as I know
that thou hast been of many
Years a Judge unto this Na-
tion; I do the more cheer-
fully answer for my selfe.

THEE

Christ speaketh to Simon.

Luce 7. 47. Wherefore I say
unto thee, many sins are for-
given her.

It is said to Christ.

Luce 8. 20. And it was told
him by certain, which said
thy Mother and thy Brethren
stand without, desiring to see
thee.

Paulus

Paulus spreekt tot Koning
Agrippa.

Paul speaketh to King A-
grippa.

Act. 26. 2. Ick achte my sel-
ven geluckich, O Koning
Agrippa, dat ick my heden
voor U sal verantwoorden.

Acts 26. 2. I think my self hap-
py O King Agrippa, because I
shall answer for my self this
day before thee.

U LIEDEN

Matth. 23. 1, 2, 3. Doe sprack
Jesús tot de scharen, ende
tot sijne Discipulen, seggende,
Op Moes staet sijn geset om de
Scheift-geleerden, ende Pha-
riseen, daerom al dat sijn U
lieden gebieden te houden,
houdt dat.

YOU

Matth. 23. 1, 2, 3. Then spake
Jesus to the multitude, and
to his Disciples, saying,
The Scribes and the Pharisees
sit in Moses Seat: all there-
fore whatsoever they bid
you, observe that, observe
and do.

Luce 7. 9. Jesús die haerende
verwonderde hem sijner, en-
de hem omkeerende, seyde
tot der schare die hem nae-
volgde, Ick segge U lieden,
Ick en hebbe so groeten Ge-
loove in Israel niet gevon-
den.

Luke 7. 9. When Jesus heard
these things, he marvelled
at him, and turned him a-
bout and said unto the peo-
ple that followed him, I say
unto you, I have not found so
great Faith, no not in Is-
rael.

2 Cor. 1. 1, 2. Paulus een Apo-
stel Jesu Christi, door den
Wille Godts, ende de Broeder
Timotheus der Gemeente
Godts die te Corinthen wonen,
alle den Heyligen, die in ge-
heel Achaia sijn, grade sijn
U lieden.

2 Cor. 1. 1, 2. Paul an Apostle
of Jesus Christ, by the Will
of God, and Timothy our
Brother unto the Church of
God which is at Corinth,
with all the Saints which are
in all Achaia, grace be to
you.

Plural { We say }
Singular { I say }
Plural { We speak }
Singular { I speak }
Plural { They speak }
Singular { He speaketh }
Plural { We say }
Singular { I say }
Plural { We speak }
Singular { I speak }
Plural { They speak }
Singular { He speaketh }

Here are some **EXAMPLES** taken out of the **DANISH** Tongue, to shew the *Professours* and *Teachers* of *England* and elsewhere, that the *Danes* in their *Bibles* and *Grammars* have a distinction betwixt *Singular* and *Plural*, though in their Practice they as well as the *English*, and *French*, and *Spanish*, and others in *Europe*, are degenerated from what they Teach, and have been taught in their *Grammars*, and what the *Translators* of the *Bible* have set down in it.

| Singular | | Plural | |
|---------------|-------|---------------------|--------------------|
| Jeg | I | Vi | We |
| Mig | Me | Os | Us |
| Du | Thou | I | Ye |
| Dig | Thou | Eder | You |
| Hand | He | De | They, Men or Women |
| Hig or hennem | Him | Dem | Them, Men or Women |
| Hende | Her | | |
| Of One | | Of Many | |
| Mine | Uor | Our | |
| Thine | Edder | Your | |
| His | Deris | Their, Men or Women | |
| Hers | | | |

| Singular | | Plural | |
|------------|-------------|---------|----------|
| Jeg siger | I say | Vi sige | We say |
| Du siger | Thou sayest | I sige | Ye say |
| Hans siger | He sayeth | De sige | They say |

| Singular | | Plural | |
|------------|---------------|---------|------------|
| Jeg Taler | I Speak | Vi Tale | We Speak |
| Du Taler | Thou Speakest | I Tale | Ye Speak |
| Hans Taler | He Speakest | De Tale | They Speak |
| | | | Now |

Now to wrest all these *Danish* words above-mentioned out of their proper place, and to put the Plural word in the Singulars place? Would not this be called false *Danish*? But like the *English*, that puts *you* for *thou*.

Mand }
Quind } is { A Man
Konge } { A Woman
Dronnigen } { A King
 } { A Queen

Mander }
Quinder } is { Men
Konger } { Women
Dronninger } { Kings
 } { Queens

Now is to say *Mander*, *Quinder*, *Konger*, and *Dronninger*, when you should say *Mand*, *Quind*, *Konge*, and *Dronnigen*; this were to say, *Men*, *Women*, *Kings*, and *Queens*, when you should say, *a Man*, *a Woman*, *a King*, and *a Queen*; and this should be false *Danish*, but like them that sayes, *you* when they should say *thou*.

See some Scripture **EXAMPLES** in the **DANISH** Bible, how the Singular word is used to one; and Plural to more than one; contrary to them that say *you*, when they should say *thou*.

Gen. 3. 9. God *thou'd* Adam; And the Lord God called unto Adam and said, Where art *thou*? In *Danish* it is, *oc Gud Herren kaldede ad Adam, oc sagde til hamvem, Hvor (est) du?* Mark its *du*, *thou*; not *I* nor *eder*; *ye* nor *you*. And Adam said *thou* to God, in the 12th verse. The woman which thou gavest, &c. In *Danish*, *Den kvinde som du gavest, &c.* Here again you may see its *du*, not *I*, *thou*, not *ye* nor *you*.

But when God speaks to them both, to Adam and to Eve; to male and to female he used the Plural language, as in Gen. 1. 26. And God said, I have given to *you*, &c. In *Danish*, *oc Gud sagde, Jeg hafter giffu eder* (Mark) its *eder*, *you*, not *dig*, *thou*, when he speaks to male and female both. Male and female created he *them*, and blessed *them*, &c. So here you may see the *Danish* Bible hath a distinction between the Singular and Plural, as well as the English Bibles have; But who sayes

The Lord of the Danish.

sayes *I* or *eder*, or *edders*, *ye*, *you* or *your*, when they should say *du*, *dig*, *dine*, *thou*, *thee*, *thine*? This is a gross perverting of Scripture example, and Grammar direction; and so throughout the whole Bible in the *Danish* language, there is a constant keeping to the Singular words to a single person or thing, and Plural words to more than one.

And the *Caldeans*, who accused the *Jewes* to *Nebuchadnezzar* the King, they *thou'd* the King in the third of *Daniel*, the 11th verse, *Du Konge, thou King*; here is not *I* nor *eder*. *ye* nor *you* mentioned, when one is spoken to, though a King.

Christ, when he spoke to more than one, said *you*, as *Math.* 23. 16. Wo be unto *you* blind guides; In *Danish* its, *Ve eder forblindede ledere*. Mark, its *eder*, *you*, not *du* nor *dig*, *thou*, nor *thee*, when more than one is spoken to.

And when he spake to his Disciples, he said *you* to them *Math.* 24. 4. Take heed that no man deceive *you*; In *Danish* *Seel til at der bedrager ingen eder*. (Mark) its *eder*, *you*, not *dig*, *thee*, when he speaks to his Disciples.

But when Christ spoke to one, to *Peter*, he *thou'd* him, *Math.* 14. 31. O *thou* of little Faith? Wherefore didst *thou* doubt? In the *Danish* its, O *du lidet Troendis, hui tuilde du?* (Mark) again here it is *du*, *thou*, not *I* nor *eder*, *ye* nor *you*. And *Peter thou'd* and *thee'd* Christ in that Chapter, and 28th verse, Master if it be *thou*, bid me come unto *thee* on the water; In *Danish* its, *Herre, est det du, da buid mig komme till, dig paa vandet*. Mind here is both *du* and *dig*, *thou* and *thee* used to Christ by *Peter*, and not *ye* nor *you*.

So Christ *you'd* the Scribes and Pharisees, *Luke* 12. 21. *De skulle icke heller sige, see her, eller see der. Thi see, Guds Rige er induortis i eder*.

That is,
Neither shall they say, Lo here, or lo there; for behold, the Kingdom of God is inwardly within *you*. Here it is *induartis i eder*, inwardly within *you*; not *induartis i dig*, inwardly within *thee*, when he speaks to more than one.

So these few Examples may inform, that the *Danish* tongue as well as others aforementioned have a distinction betwixt Singular, and Plural, though the Professors, and Teachers, and Doctors, have left it in their Practice, who will say *you*, when they should say *thou*.

The End of the *Danish*.

Here follows some few *EXAMPLES* of the *SLAVONIAN* Language, whereby the Reader may see that that Language makes a distinction betwixt Singular and Plural, contrary to the Practice of the Professors and Teachers in *England*, and most part of Christendom, who are degenerated from the Practice of the Primitive times, and the times of the Apostles and Saints.

Singular

Ta } is { I
Ty } { Thou
On } { He

Ta Pissy } is { I Write
Ty Pissess } { Thou Writest
On Pisse } { He Writeth

Kral } is { A King
Kralowna } { A Queen
Czysarz } { An Emperour
Czysarzowna } { An Empresse
Otec } { A Father

Plural

My } is { We
Wy } { Ye or you
Oni } { They

My Pissene } is { We Write
Wy Pissete } { Ye Write
Oni Pissy } { They Write

Kralowe } is { Kings
Kralowny } { Queens
Czysarzowe } { Emperors
Czysarzowny } { Empresses
Otczowe } { Fathers

Now to pervert all the above-mentioned words out of their proper place, were to put Plural for Singular, and would be the same with those that sayes *you* when they should say *thou*; and so would be as false *Slavonian* as it is false *English* to say *you* to one when it should be *thou*.

The End of the *Slavonian*.

The End of the *Slavonian*.

Here followes a few Examples about the singular and the plural in the *BOHEMIAN* Language.

Singular

Ta }
Ty } is { *I*
On } { *Thou*
 { *He.*

Plural

My }
Wy } is { *We*
Oni } { *You or Ye*
 { *They.*

NOW to say *My, wy, oni*, when you should say, *Ta, ty, on*, this were to say, *We, you, or ye*, and *they* when you should say, *I, thou, and he*: And this would be false *Bohemian*, and English both.

Singular

A Kniez }
 } { *Priest*
Otez. } { *Father.,*

Plural

Knierzi }
 } { *Priests.*
Otezowe } { *Fathers.*

Singular

Ya sem posluszen }
Ty sy posluszen } is { *I obey*
On gest posluszen } { *Thou obeyest*
 { *He obeyeth.*

Plural

My sme poslusni }
Wy gste poslusni } is { *We obey*
Oni gsau poslusni. } { *Ye obey*
or *Oni gsau posluschni.* } { *They obey.*

Now to say, *My sme poslusni, Wy gste poslusni, and Oni gsau poslusni*, or *posluschni*, when you should say, *Ta sem posluszen, Ty sy posluszen, and On gest posluszen*, and this would be false *Bohemian* and English; and like the Nations who puts Plural for the Singular, *Tou* for *Thou*: and if any read the Bible in the *Bohemian* Language, they may see the said Distinctions betwixt singular and Plural, contrary to the practice of the Nations who are degenerated from it.

The End of the *Bobemian*.

Here followes in this sheet some few Exam-
ples in the *Polish* Tongue, about the Singular
and Plural, and also the *Lithuanian* Tongue, to-
gether what *Thou*, and *You* is in the *Sweedish*,
Hungarian, *Moscovian*, *Curlandian*, and *Tur-*
kish, and a few Examples in the *East-Indian*
and *Irish*.

(1) *Polish*.

Singular

Ja } is { *I*
Ty } { *Thou*
On } { *He*

Plural

My } is { *We*
Wy } { *You or Ye*
Oni } { *They*

Now to say *My*, *Wy*, *Oni*, when you should say *Ja*, *Ty*, *On*,
this were to say *We*, *You*, or *Ye*, and *they*, when you should say *I*
Thou, and *be*, and this were false *Polish* and *English* both.

Singular

człowiek } is { a man.
Niewiasta } { a Woman.
Krol } { a King.
Cesarz } { an Emperor.

Plural

Ludzie } is { men,
Niewiasty } { Women
Krolowie } { Kings
Cesarze } { Emperors

Singular

Ja Miłuję } is { *I love*
Ti Miłujesz } { *Thou lovest*
On Miłuje } { *He loveth*

Plural

My Miłujemy } is { *We love*
Wy Miłujecie } { *Ye or you love*
Oni Miłują } { *They love*

Now to put every one of these aforementioned words out
of their proper place, the Plural in the Singulars place, would
be false *Polish* and *English* both, and like them that puts *Ten*
for *Thou*.

Some Examples in the *Lithuanian* language.

Singular

Singular

Afs } is { I
Tajen } { Thou
Ani } { He

Plural

Mes } is { We
Jus } { You or ye
Ansjen } { They

Now to say *Mes*, *Jus*, *Ansjen*, when you should say *Afs*, *Tajen*, *Ani*, this were to say *We*, *You*, or *Ye*, and *They* when you should say *I*, *Thou*, and *He*; and this were false *Lithuanian*, and *English* both.

Singular

Zmogus } is { a Man
Moteriszkie } { a Woman
Karalus } { a King
Cieform } { an Emperor

Plural

Zwones } is { Men
Moterszkies } { Women
Karaley } { Kings
Cieforey } { Emperors

Now to say *Zwones*, *Moterszkies*, *Karaley*, and *Cieforey*, when you should say *Zmogus*, *Moteriszkie*, *Karalus*, *Cieform*, and this were to say *Men*, *Women*, *Kings*, and *Emperors*, when you should say a *Man*, a *Woman*, a *King*, and an *Emperor*, and this would be false *Lithuanian* and *English* both. Now read the distinction betwixt Singular and Plural in the aforementioned languages in *Thou* and *You*.

(1) Swedish

Singular *Tu* } is { *Thou*
 Plural *Ick* } { *You*

(2) Hungarian

Té } is { *Thou*
Iwe } { *You*

(3) Muscovian

Tie } is { *Thou*
Wy } { *You*

(4) Carlandian

Singular *Tu* } is { *Thou*
 Plural *Jusjen* } { *You*

(5) Turkish

Sen } is { *Thou*
Siz } { *You*

Now to say *Tu*, *Té*, *Tie*, *Tu*, and *Sen*, this were to say *We*, *You*, or *Ye*, and *They*, when you should say *I*, *Thou*, and *He*, And this were false *Swedish*, *Hungarian*, *Moscovian*, *Carlandian*, and *Turkish* and also *English*.

Now read onto some Examples in the East-Indie language.

Singular

Betta } is { *Thou*
Puckanera } { *He*
Dea } { *He*

Plural

Betta } is { *We*
Seera deweck } { *You or ye*
Eetoo: Oran: Banya: } { *They*

Now to say *Puckanera*, *dingan betta*, *Seera deweck*, *Eetoo*, *Oran*, *Banya* when you should say *Betta*, *Puckanera*, *Dea*. This were

were to say *We*, *You*, or *Ye*, or *They* when you should say *I*, *Thou*, and *He*, and this would be false *Indian*, and *English* both.

Singular

Oran } is { a Man
Prompoan } { a Woman

Plural

Oran lackey } is { Men
Waddoon } { Women

Raja is a King or Prince, *Peng-geran* is Kings or Princes.

Now to say *Oran lackey*, *Waddoon*, *Peng-geran*, when you should say *Oran*, *Prompoan*, *Raja*, this were to say *Men*, *Women*, *Kings* or *Princes*, when you should say a *Man*, a *Woman*, a *King* or *Prince*, and this would be false *Indian* and *English* both.

We } *Ye or You* } *They* }
(or) *Waddoon* } (or) *Oran lackey* } (or) *Peng-geran* }
Now to say *Waddoon*, *Oran lackey*, *Peng-geran*, when you should say *We*, *Ye or You*, *They*, this would be false *Indian* and *English* both.

Read

Me (or) *Millie* }
Tu (or) *Tulla* }
E (or) *Ehion* }

Read on Scripture Examples.

These words are pronounced thus
He is known unto thee O King. Dan. 2. verse 18.
These words are pronounced thus

Read a few *IRISH* Examples.

Singular

| | | | |
|----------------------------|----------------------------|--------|------|
| <i>me</i> (or) <i>míe</i> | <i>me</i> (or) <i>míe</i> | } is { | I |
| <i>tú</i> (or) <i>tulá</i> | <i>tu</i> (or) <i>tulá</i> | | Thou |
| <i>e</i> (or) <i>eíon</i> | <i>e</i> (or) <i>eíon</i> | | He |

Plural

| | | | |
|---------------------------------|---------------------------------|--------|-----------|
| <i>sinne</i> | <i>Sinne</i> | } is { | We |
| <i>sib</i> (or) <i>síbe</i> | <i>sib</i> (or) <i>síbe</i> | | Ye or You |
| <i>iad</i> (or) <i>iadshion</i> | <i>iad</i> (or) <i>iadshion</i> | | They |

Now to say *Sinne*, *Sib* (or) *Síbe* *iad* (or) *iadshion*, when you should say, *me* (or) *míe*, *tu* (or) *tulá*, *e* (or) *eíon*, this were to say, *we* *you* or *ye*, and *they*, when you should say, *I*, *Thou*, and *Hee*, and this would be false *English* and *IRISH* both.

These words are Pronounced thus.

Singular

Plural

| | | |
|------------------------------|-----|-----------------------------------|
| <i>Me</i> (or) <i>Míe</i> , | } { | <i>Shinne</i> , |
| <i>Tu</i> (or) <i>Tulá</i> , | | <i>Shí</i> (or) <i>Shíbe</i> ; |
| <i>E</i> (or) <i>Eíon</i> , | | <i>Yad</i> (or) <i>Yadshion</i> , |

Read on Scripture Examples.

biogh aís agat ariog

biogh aís agat ariog.

Be it knowne unto thee O King, *Dan. 3. verse 18.*
 These words are pronounced thus, *beegh aís agat ariog.*

Something spoken to a Book, given forth by one, who writes himself *W. W. Master of the Free-School of King Edward the Sixth, in Louth in Lincolneshire*; which Book he calls, *A Treatise of English Particles*, which he Directs to *Peter Bradly*, Warden of the School of King Edward the Sixth in *Louth*; and to *John North*, Justice of the Peace, &c. Which he sayes, the chief designe of his Book is to prevent, and cure the diseases of *Barbarismes*, and to stop the ignorance of many grosse, and ridiculous *Barbarismes*, committed dayly by young Learners: And in which Book, which is the work of *W. W.* I find that in it, which is both Ridiculous and Barbarous, and Ignorant, worse than a young Shollar, who speaks not proper English: for that is the properest English the Bible is translated into, which is *Thou* to *One*, and *Tu* to *Many*. Instance in thy Preface to the Reader, where *thou* speaks of bald latine, where *thou* sayes *you*; but for *you* I had died; and in latine its *te*, and in the same Page *thou* sayes *I* am glad that *you* are well, and in the latine its *tu*: now whether is not this bald English as *thou* calls bald latine? art *thou* fit to be a Teacher, when *thou* translates *you*, when *thou* should *thee*, and *thou*; dost *thou* not deserve the Rod here? and art *thou* not ashamed to publish such a thing abroad? a fool goes on in this Road, wilt *thou* call this Elegancy? is not this thy Elegancy and Teaching, contrary to Scripture, and the Accidence? come to it again; *amas, thou* lovest, *amatis, ye or you* love: come read *W. W.* and say on.

In the 51. chap. and 161. page of thy book, *thou* puts *you*, for *tu*, and sayest *you*, understood of *one*, is made of *tu*, and so puts *you*, for *tu*; when the Accidence, and the Grammar condemns it, and the Bible, English and Latine; where is the *Barbarismes* now? who makes no distinction in the English, when *thou* speaks to *one*, and when *thou* speaks to more than *one*; as when *thou* sayest, *If you forsake us we are undone*: art not *thou* speaking to many people? here is not *you*, many, yet *thou* sayest in the latine, *si deseris tu perimus*, which *thou* sayest in English *If you forsake us we are undone*; which is *thou*, both in English and Latine; art *thou* fit to be a Teacher, or Translator either here, who makes no distinction at all in the English betwixt *you* and *thou*? *thou* hast the same word for *tu*, as *thou* hast for *vos*, in English, and *thou* usest *you* to *tu*, and cannot find *thou*, and hast forgotten the Accidence; and as I said before, *thou* hast the same word for *tu*, as *thou* hast for *vos*, for in that page *thou* sayest, *You shall beare me witnesse*; and thy Latine is, *Vos eritis mihi testes*. So here *thou* may see *vos* is *you*, and *tu* is *you*, by thy directions; is not this bald Latine, and bald English, and

ridiculous

Ridiculous, and Barbarous, and Ignorant: and *thou* sayest in the 162. page, *Tu* spoken but of *one*, is made of *tuus*, of more than *one* by *vester*; then why doest *thou* use the word *vester*, when *thou* speaks to a King, or Noble-man, and *thou* bids Note to a King, Prince, or Noble-man, *vester* is to be used, as *Majestas vestra*, your Majesty; *Celsitudo vestra*, your Highnesse; *Dominatio vestra*, your Lordship; and *thou* sayest, *Accepi Epistolam tuam*, I received your Letter. Is not this bald Latine, to put *tuam* for *your*? is not *vestram* *your*, and *tuam* *thy*, in that case, and that gender, as its called in the Accidence? and in the 163. page *thou* sayest in Latine, *quam a te*, &c. *From you*, in English; and so makes people believe, that *a te* in Latine, were *from you*, in English, Is this thy Elegancy, and thy Interpreting, and thy Teaching?

And *thou* in another place sayes, *Certiozem te faciam*, I will let you know. Now is this proper to speak *te* for *you*? and can't *thou* find no other word for *te* but *you*? can't *thou* not find *thee* in English, as *te* which is for *thee*? and *thou* brings Cicero for it, which will Judge thee whether he spoke *you*, when he should have spoke *thee*: and *thou* says in thy practice, *I was looking of you*; and *thou* Latines it with *te ipsum*; is this good translating? is not *te ipsum*, *thee* or *thy* self, and not *you*, nor *your* self?

And in thy Second Dialogue, *thou* sayes, *When was he with you at your house*? and then *thou* Latines it, *Quando apud te Domi fuit*: and here again *thou* puts *te* for *you*, and here is thy non-sensical Elegancy, English and Latine, which are Barbarismes, which *thou* says is to avoid it, who puts *tu* and *te*, and *te ipsum*, for *you*, and *your*.

In thy Third Dialogue *thou* says, *Ni tu dixisses*, If you had not said it: and *absque tuo sermone*, which *thou* Englishes, *But for your saying*: here *thou* puts *tu* for *you*, and *tuo* for *your*, and this is thy Teaching, Elegancy, to avoyd Barbarismes which drawes into it; for cannot any Barbarous, and Ignorant man, speak *tuo*, when he should speak *your*, and speak *tu* and *te*, and *te ipsum*, when he should speak *you*, and *your* self: that is to say, *you*, when he should say *thou*, and *your*, when he should say *thine*, or *thy*, as *thou* teachest, *tu* and *te*, and *te ipsum*, for *you*, which should be for *thou* and *thee*; And is thy Elegancy, and Teaching, to avoid Barbarisme, or to bring into it, or like a man that is out of his senses? And *thou* sayes in another place in thy Book, *Quando te id video desiderare*. Now W. W. Englishes it thus, to prevent Barbarisme and Ignorance, which is thus Englished, *Being I see you desire it*.

So instead of saying, that *thou* desirest, he sayes, *you* desire: and thus *thou* Englishes it to us.

And in the 181 Page of thy Book, *Expectandum est tibi dum*:

W. W.

W. W. Englishes it thus to us, *You are like to stay.* Is this right Translating, school Boyes, to put *tibi* for *vobis*? For *tibi* is for thee, and *vobis* is for you in that case: so the man hath spoken Non-sence throughout his whole Book, and is not fit to teach, who hath spoken *you* instead of *thee*; Now if all the Authors he mentions in his Book, as *Dane*, and *Pool*, and *Brinsley*, and *Clark*, and Doctor *Hawkins*, and divers others which *thou* mentions; If their English Teaching and Latineing be likethine, who speaks *you*, when thou should speak *thou*; *your*, when *thou* should say *thy*; *vos*, when *thou* should say *we*, and *vobis*, when *thou* should say *tibi*; is this good English, or good Latine, or good Teaching either?

And as for the Stumblers, that sayes, a King sayes *we* and *us* of himself: and *vester*, which in English is *yours*, or *your*, must be said to a King, a Prince, or a Noble-man, which is contrary to the Scriptures, or Accidence, and Grammar Rules; for the Scriptures sayes, *Tu Rex*, *Thou King*; not *vos Rex*. And in the first Book of *Kings*, 1. 28, 29, 30. King *David* said *I*, and not *wee* and *us*, when he spake of himself, when he says in the 30 verse, *Even so will I certainly do this thing*; the Latine is, *faciam*, *I will do*; not *faciemus*, *we will do*.

And in *Ezra* the 6. 8. *Darius* the King said, *I make a Decree*, &c. in Latine, *A me possum est editum*; its not a *vobis*, *wee*, &c.

But when a King speaks of himself and the Councel, then he may say *we* or *us*; *A nobis possum est editum*, *We make a Decree*.

And we never read in the Scriptures, that any said *vester* to a great man: In the 1 *Kings* aforesaid, *Nathan* the Prophet did not bid *Bathsheba* use such a word as *vester* to King *David*, when he bid her say, *Tu Domine mi Rex*; *Thou Lord my King*: when she spoke to him, her language was just in opposition to *W. W.* *vester*, when a King is spoken to, for she when she speaks to the King, sayes, *Domine mi tu Juraisti in Domine deo tuo ancilla tua*, *My Lord, thou swearest by the Lord thy God unto thine hand-maid.* Mark, is not this just contrary to *W. W.* directions in his 162. page, that will not have *tuis* used to a King, but *vester*; and is not *Bathshebaes* words to the King, *tuo* and *tue*, not *vestro* nor *vestra*? a child of seven years old cannot but blame thy folly; are not the Scriptures full of such Examples? to shew forth, that *tuis* is used, and not *vester*, which a King is spoken to of himself? neither did she say *vester*, when in the same 17 verse she says, *Quia Schelomoh filius tuus regnabit post me*: Here *W. W.* see again what thy elegance is turned to, and how little worth thy Directions is in thy Book. Doth she say *Filius vester*, *Thou son*? thou sees its *Filius tuus*. And what sayes *Nathan* to the King, in the 16. verse, he uses not *vester*,

bellco

A 2

when

when he sayes, *Et me ego servus tuus*; But me, even me thy servant. Read again, is *vester* here mentioned? surely thou wilt be ashamed to speak of *vester* any more to be used to a King, when one speaks to himself, as of himself.

And *Tertullus* the Oratour, uses not *vester* but *tuus*, when he spoke to *Felix*, which he gives a high Title to, as *Præstantissime Felix*, *Most Noble Felix*, Acts 24. 2; 3. he says, not *Per vestram Providentiam*, but *Per tuam Providentiam*, By thy Providence: was not *Tertullus* an Oratour? why doth *W. W.* stand thus in contradictions to the Accidence, to the Grammar, and to the Bible? I wonder where he hath gotten this order to speak thus, unless he imitate the Jesuits and Fryars; for they say, *Dominatio vestra*, who are degenerated from the true Latine, Accidence, Grammar, and Bible both.

Something written concerning *Charles Hooks* translating of some School-Books, he writes himself Master of Arts, wherein he sayes the propriety of both languages is kept; that children by the help of their Mothers tongue, may the more easily learn to discourse in good Latine among themselves; and first to that book called, *Confabulatiuncula Puerilis*.

In the first page of his book he sayes, *Ad multos loquimur Pluraliter*; and he Englishes it thus, *We speak to many in the Plural Number*, and yet in his next sentence he uses the word *you*, when he speaks to one, as *Habeo tibi gratiam*, which he Englishes, *I thank you*, when the Accidence, and Grammars, and Dictionaries, and Latine Bibles, doth not put *tibi*, for *you*, but *tibi*, for *thee*; and *vobis*, for *you*; and in this his book, wherein he sayes the propriety of both Languages are kept, but he hath lost it; for he himself uses *you*, to one, in a manner throughout his whole book; as *you* for *thou*, as *Salve tu*, *God save you*, *Et tu*, *And you too*, and *Quid tu ais*, *What do you say Sir*, *Dixisti te velle aufugere*; in English as he says, *You said you would runn away*; as when he speaks to more than one, he uses the word *you* to them also. Instance in his 33. page of that book, when he sayes, *Illico dimittam omnes vos*; in Englishes, as he says, *I will presently dismiss you all*; here is *vos* *you* see, and then in the next words when he speaks but to one, *Tu mihi responde*, *Do you answer me*: here he keeps *you* still, he puts *you* to *tu*, which is *thou*, and *you* to *vos*, which is *you* also, like a mad-man; and so in his translation he makes no distinction, when he speaks to one, and when he speaks to more than one; but *you* to one, and *you* to many; and yet he says in his Title page, the propriety of both Languages is kept; and this Book he Dedicates to one *Joseph*, and *Humphry Primate*, Citizens of *London*.

And the same order he keeps in his Translation of that Book called

called *Corderius*, which he directs to one *Henry Hampson* Citizen of *London*, and he sayes the propriety of both languages is kept, and yet he keeps to *you*, when *one* is spoken to.

Page the 172. *Tu vero? What did you?* and 173. page, *Eniser me memor promissi tui?* which he Englishes, *Have you been mindful of your promise?* he says not *thou*, and *thy*, which is the propriety of the English Tongue, when *one* is spoken to.

Page 250. *Tu jure id poteris*, he Englishes it thus, *You might have done that at your one pleasure*, and so here again, he puts *you* for *tu thou*.

Page 264. *Sunt ne tibi testes?* *Have you any witnesses?* here is *you* again for *tibi*, and *Abi sede loco tuo*, *Get you gone and sit in your place*, and so he proceeds in that book, and speaks *you* when he should *thou*; and uses *you* when he speaks to *one*, as well as when he speaks to more then *one*.

And in that Book he hath Translated which is called, *Sententia Pueriles*, sentences for children, and he Latines it and Englishes it to them, and he Englishes and Latines it to us thus, *Ne sis lingua futili*, *Be not a blab of your tongue*, so he Englishes to us *your*, when it should be *thy*; its not *Ne sitis*, *Be not you*, but its *Ne sis*, *Be not thou*, Children by this means of teaching, will neither know true English, nor true Latine.

Again he Englishes it to us in that book thus, *Commit your selves to Christ that you fall not into sin*, the Latine out of which he Englishes these words, is *Commendabis te Christo ne impingas in peccatum*, so he hath put *yourself* for *thyself*; and *you* for *thou*, so is this a good translator that translates *you* for *tu*? which is *thou*, and *your* for *te*, which is *thee* or *thy* in that place? Read on School-boys, and *you* may see up and down in his book he does English and translate in this manner, as though the man were not in his senses, more like to distract children, then teach them true English or Latine either.

And in his book called an easy entrance into the Latine tongue, therein he teacheth Singular and Plural, *thou* to *one*, and *you* to more than *one*; yet in his translating of Latine into English, he writes contradictory, setting *you*, for *thou*, the second person Plural for the second Singular, and doth not this deserve the whip boyes? and would not he have whipt you for such doings? for the proof of it, take two or three examples out of the afore-mentioned book of his, in page 440, he translates as followeth, for *Cede de meo loco*, he Englishes thus, *Get you out of my place*, putting there the word *you*, for *thou*, for *cedite*, or *ceditote*, is depart *you*, or *ye*, and *cede*, is depart *thou*, or *thee*, so also, for *Quid est tibi nomen?* he Englishes thus, *What is your name?* which being rightly translated, is, *What is thy name?* so there also putting the word *your*, for *thee*; and *Quid tu ais:* he English,

glishest, *What say you?* which is properly, *What sayest thou?* so putting the Singular in the Plurals place, which is non-sence: so again, for *Cūr nō scribis*, he Englishes, *Why do you not write?* for *Why dost thou not write?* and also, for *Quot annos natus es?* he Englishes, *How old are you?* putting the word *you* for *thou*, and in this stile, and after such like manner he goes through his book, he puts *you* in the place of *thee*, and *thou*, as *tu* *you*, for *vos* *you*; as in his English translations it doth appear, reaching one way, and translating contrary to it, which is not a proper way of translating; nor C. H. is not a fit man to translate, nor to teach.

Richard Bernard in his English Terrence, so called, also makes use of the same Irregular way of translating, and so renders himself deserving a whip, for translating the word *you*, for *thou*; *You* to *one*, when its properly spoken to more than *one*, as for example, in his Terrence, page 12. in his *Formula loquenda*, he writes thus, *Paucis te volo*, *I would speak a word or two with you*; putting the word *you*, for *thou* or *thee*; for *te* there doth not signify with *you*, but in the Singular *thee*: so also in the same page thus, for *Rem omnem a principio audies*, he Englishes, *You shall hear*, &c. now *audies*, is not *you shall hear*, but *thou shalt hear*: so again, for *Quid est quod me velis?* he Englisheth, *What would you with me?* putting *you* for *thou*, and for *Mihi exorandus es*, *I must intreat you*; putting *you*, for *thou*; for the word *es* is not to be understood *you* are, but *thou* art. so R. W. thou art not a fit man to translate to us.

John Clarke, in his Book called *Dux Grammaticus*, he also proceeds after the same manner; as in putting *thee* and *thou* out of their proper place; and in their stead places the word *you*, which is contrary to all Grammaticall order; and in so doing he brings himself under the whip; as for Example, in page 163. for *Quid est quod te angat animi mi Petre?* in page 218. he Englishes it thus, *Friend Peter, whats that troubles your minde?* putting *your* for *thy*. So also in page 173. for, *Ubi locorum cede versatus es hoc omne triennium?* in page 231. he Englishes thus, *Where itb world I pray have you been these whole three years?* putting the word in the plural, when it should be in the singular, *you* for *thou*; and after the same manner he translates in several other places in the same Book: so unfit to translate.

In the Book called *Fanua Linguarum*, *The portall to the gate of Tongues*. The same irregular way is used, putting *you* for *thou*, and *thee*: as in examples, it may be manifested, as in chap. 3. for, *Scis numerare utique?* it is Englished thus: *Know you how to number very well?* Now tis *scis*, knowest *thou*, not *scitis*, know *you*, in the plural. But this Non-sencical way is com-

commonly used by all our National Priests and Teachers; so also in the same Book, *si tibi placer*; If it hath pleased you: There also putting the word *you* for *thee*. So again, for, *si rogas quid est erditum esse?* it is Englished thus: If you demand what it is to be a Scholar, &c. there also putting *you* for *thou*. So contrary to the Grammar and Bible.

John Clarke, in his Book called, *Phrazeologia Puerilis*, page 340: for, *Sed vis tibi verum fatear?* he Englishes, *Shall I tell you truly?* Here he puts *you* for *tibi*, which is *thee*: and for *Rem tenes*, he puts, *Tou hit the nail on the head*: putting *you* for *thou*. And for *Quanam Iturus es*, he translates, *Which way walk you*. When *Quanam Ituri estis*, is, *Which way walk you*, and *Quanam iturus es*, is, *Which way walkest thou*. So here he puts *you* for *thou*.

J. S. his *Manuduction*, or, *A leading of children by the hand to the Latine Tongue, by a short Vocabulary, and familiar form of speaking in English and Latine*.

In his first page he says, *Licet tibi*, *Tou may*, when he should say *Thou mayest*, and thus he Teaches and English to us, though in his Grammar he says, *tibi* is to *thee*, and *vobis* is to *you*; but here in his *Manuduction* he reacheth again, and says, *tibi* is to *you*; and he says, *Aequum dicis*, *Tou say right*, which is, being truly Englished, *Thou sayest right*, for *Aequum dicitis*, is, *Tou say right*, and in another place, for *Fac quod te monebam*, *Do as I bid you*: here he puts *you* for *te*, again, when *vis* is *you*, and *te* is *thee*, and thus he Latines and Englishes to us, and again, *Ignoscas queso mihi*, *I beseech you pardon me*, here he puts, *Ignasceas*, for *Ignoscatis*; for *Ignoscatis queso mihi*, is, *I pray you pardon me*, not *Ignoscas*: but if he Englished it right, it should be *Thou pardon*, not *Tou pardon*; Boyes do you not see him here how he Englishes to *you*, who says *you*, when he should say *thou*, *vos*, when he should say *tu*, and *vobis*, when he should say *tibi*? look all a long in his book, and you may see he Englishes thus to *you*, and puts the plural *you*, for *te*, *tu*, and *tibi*; which in English is *thou*, and *thee*: and would not I. S. have whipt *you*, if you should have said so in his Grammar, *tu*, *te*, and *tibi*, for *you*? and doth he not deserve to be whipt, that puts *tu*, *te*, and *tibi*, for *vobis* and *vos*?

J. Webb, Doctor of Physick, in his English Translation of Cicero's Familiar Epistles:

Book 10. Epistle 2. he sayes, *I will request you*: But Cicero to Plancus the Emperour, sayes, not *vos*, but *te*; for the Latine from which J. W. hath these words, is, *Peto a te*, *I will request of thee*; and not *Peto a vobis*. And Boyes, Do you not see I. W. in his English, who sayes, *Peto a te*? who sayes *you*, when he should say *thou*? And is not this to say a *vobis*, when he should say a *te*?

6. Book, 9. Epistle, *You cannot do me a greater favour*; when Ciceroes words are, *Hoc mihi gratius facere nihil potes*. Here Boyes, you may see again, that he gives *you* for *thou*; for you know, in *possum, potestis*, is, *You can*; and *Potes*, is, *Thou canst*: and thus he translates to us, and gives us *you* instead of *thou*. And in the same Epistle thou sayes, *Especially to you*, when Ciceroes words are, *Præsertim ad te*. Here is not *vos*, but *te*; not *you*, but *thee*: and thus he Englishes, and puts *you* instead of *thee*, like a mad-man.

And thou sayes, *I expect with desire, your Letters*, when Tully sayes, *Litteras tuas vehementer expecto*. *Tuas litteras*, is, *Thy letters*; and *Vestras litteras*, is, *Your letters*: Cicero to Decimus Brutus Imperator, Book 11. Epistle 15.

C. S. Englishes a certain Book, written in Greek and Latine, for Children to learn, by John Posselius.

In the beginning of this Book by Posselius, about the third page, he sayes, *Gratia mihi est precatio tua*: and this he Englishes thus: *Tua, Your*; *Precatio, Prayer*; (or wishing) *Est, is*; *Grata, Acceptable*; *Mibi, To me*. Here Boyes, see if this be right Englishing, to put *your* for *tua*: Is not *vestra precatio, your Prayer*; and *tua precatio, thy prayer*?

And he sayes, in his 47 page, of his Translation, *Cupio Audire ex te, I desire to hear of you*. Is not this false Translating, and false Teaching; contrary to the Accidence, Grammar, and Bible, to put *you*, for *thee*; and *your*, for *thy*: Is not *ex vobis, of you*; and he sayes, *ex te*, which should be *of thee*, if right Englished. And School-Boyes may look over the Book, and see how he puts *you* for *thou* and *thee*, and *your* for *thy*, &c. all along, as if he were out of his senses, and knew not a letter, which cannot find *thou*, and *thee*, for *tu*, and *te*; and *thy*, for *tuum*, and *tua*, and *tuum*; but hath put *your*, and *you*, for it.

T. W. his Certain Draught, taken out of Ciceroes Epistles, printed in the Year 1575. who throughout that Draught (as he calls it) which he sayes, is a very necessary, and profitable entrance to the speaking, and writing of the Latine Tongue: Or, as he calls it, *A certain Draught taken out of Ciceroes Epistles, for the Exercise of Children in the Latine speech: Together, with an easie, and Familiar Construction thereof into English*. But all, who knows what the Latine Speech is, may see, that his Construction is neither easie, nor familiar, for the exercise of Children, in that Speech, but rather to confound them, who puts *Plural* to the *Singular*; *you* for *tu, te, and tibi*; and *your* for *tuum, and tua, and tuum*: And this is his common practice throughout his Book; onely a few Examples I have drawn forth of his Book, that others may see his Confusion, and avoid it.

In page 1. *Tuam virtutem*, &c. He Englisheth it to us thus: That your vertue, instead of thy vertue; for *vestram virtutem* is your vertue; and *tuam virtutem* is thy vertue; and in the same page he sayes, *Teque nec animi, nec corporis laboribus, defatigari*, and he Englishes and sayes, And that neither with travel of minde or body ye are wearied; Here Mark, he puts ye which is plural for te, which is thou or thee singular.

In page 3. *Ut tu Scribis*, as ye write; when *ut vos scribitis* is as ye write, and *ut tu Scribis* is as thou writest. So this is not an easie nor a familiar Construction, that makes no distinction betwixt singular and plural, that sayes ye to one, and you to more than one, as you may see in the 8th page, where *Cicero* writes to his Family and sayes, *Et vos, & meipsum*, that is, Both you, and me, sayes T. W. and in the ninth page, *Nihil ego te accusavi*, I blamed ye no whit: (Mark) and see what a Construction is here, if this be either easie or familiar when he puts ye for te, which is thee, and you for vos; and so he goes on in his Book, putting ye or you for tu, & te, and tibi, and ye or you for vos and vobis, and so makes no distinction betwixt singular and plural; as when he sayes in the same ninth page, speaking of more than one, *Te should be in firm friendship*, and the Latine is, *Vos esse jam junctissimos*. And again in that page he sayes, *Specially since there be so few of you*, and the Latine is, *Præsertim cum [vos] sitis tam pauci*: and then when one is spoken to, he sayes you also; *That I was certified from you*, and the Latine is, *Me à te certiorem factum esse*; and so here the Reader may see, this is not an easie nor a familiar Construction, that makes no distinction betwixt the singular and plural, but puts you or ye for vos and vobis, and you or ye for tu te and tibi, and so his easie and familiar Construction is become confusion; and not necessary nor profitable for childrens exercise, that is so filled with non-sence.

H. F. in his Book called *Sylva Synonymorum*, he sayes in the 58 page of his Book, *Tuo suasu*, or *tua persuasu*; and he Englishes it and sayes, *By your Councel, Advise or Perswasion*: so here Boyes you may see this is false, for *vestro suasu*, or *vestro persuasu*, is your Councel, Advise or Perswasion; and *tuo suasu*, or *tuo persuasu*, is thy Councel, Advise or Perswasion.

In page 131, *Optamus tibi salutem & omnia prospera*; he Englishes it and sayes, *God save you*: here he puts you for the Latine word tibi, which is to thee, and vobis is for you, as is aforementioned.

In 162 page, *Nosce teipsum*; he Englishes and sayes, *Know your self*, instead of thy self: and this is false again.

In the 219 page, *Ad te nihil, ad me valde pertinet*; and he translates it and sayes, *It is not your part but, mine*: and so here he puts your for te, which is thee. Now would it not be non-sence for one to say, *ad te pertinet*, it belongs to thee, or its thy

per, to three or four persons, to put *te*, which is *thee*, in the place of *us*, which is *you* or *ye*; and in this manner of translating in many more places of this Book doth this H. F. proceed in, and so he may well call his Book *Sylva*, which is a Wood; for he is in a Wood himself, and would bring all others that followes his Translation into a Wood with him that puts plural for singular, *you* and *your* for *thee* and *thy*.

Jer. Wharton Master of Arts, his English Grammar which is Printed for Schollars, which in it he teaches the word singular to one, and plural to many; and when he hath done, he writes an Epistle to *Jabu. Coulston* Esquire, and sayes *you* to him, and *your*, and so hath confounded himself and all his teaching, who teaches singular to one in his Book, and then speaks plural to one, and sayes *you* and *your* to him; he writes his Book to a *single* person, and before he in his Book teaches *thee* and *thou* to one, and *you* and *your* to many; so you may see how he hath confounded himself in his teaching, that doth not practise himself what he hath taught in his Book; this manner of teaching Children and Boyes is enough to distract them, when they teach one thing and practise another.

He sayes in his Book *ho Boy*, *you take no care*, in page 89 of his English Grammar: here he speaks *you* to one, who hath taught contrary by his Directions, and so confounds his own teaching; who teaches in his Grammar *thou* to singular, and *you* to plural; and yet in his Epistle he speaks *you* to a singular, and so he deserves the Rod for teaching another what he practiseth not himself.

A Catechism by *Thomas Ingmethorpe*, translated into Hebrew, to be learned of every Child; and his first question is, *What is your name?* And he Hebrews it and sayes, *מה שמיך Ma Shemecha* (which is) *What thy name?* For *cha* at the end of a word is *thy*, and *chem* is *your*, as before mentioned in the Hebrew Battle-door; and so this is an ill Translator, that cannot speak proper words, that puts *your* for *thy*.

And the second Question he askes is, *Who gave you this name?* and he sayes in the Hebrew, *מי קרא שםך Mi kara shem hazzelach*, (that is) *who gave thou this name?* for *lach* is for *thee*, and *lachem* is for *you*, as in the Hebrew Battle-door; and thus he translates and puts *cha* and *lach* for *you* and *your*, when they are for *thy* and *thee*; and so this Catechism is not a fit Book for Children to read, who puts the singular in Hebrew, *cha* and *lach*, *thy* and *thee*, to the English words *your* and *you*, which are plural, though the English Catechism be false also set out by the Bishop.

And he askes again and sayes, *What did your Godfathers and Godmothers then for you?* (as if God had a father, and
God

God had a mother) and he Hebrews it and sayes, *אין אלוהים יליד*: *Ma asu haorbin haale tachtecha haet habi*; Mark, its *cha, thy*, not *chem, your* for *cha*, as before mentioned at the end of a word is *thy* singular, and *chem* is *your* plural; and so this man translates like a man that is distracted, or out of his senses, and shews himself to be ignorant of the Hebrew Grammar, and Hebrew Bible, who puts the Hebrew singular *cha* and *lach, thy* and *thee* to the English plural *your* and *you*; and thus he proceeds in some other places of his Book; but such must be stop'd from translating, that cannot distinguish betwixt singular and plural, that would own such a Catechism of the Bishops, who put *you* and *your* for *thee* and *thy*, for they in that Catechism intends but one Child, when they say *your* and *you*, and so they are both judged, he for putting *cha* and *lach, thy* and *thee* singular, to their words *you* and *your* plural, though their intent was but to one Child, like the Professors and Teachers in this age, who sayes *you* and *your* to *one*, and *you* and *your* to *more than one*, and so have lost distinction, and must come to be taught the Battle-door, both such Translators as this, and such as follow the steps of the Bishops, who said *your* name, when they should have said *thy* name, &c.

THE Hebrew Tongue, the Jews calls the Holy Tongue; which is plural and singular; *atta, thou* (man) *atten, you* or *ye* (men) *at* or *atti, thou* (woman) *atten* is *you* or *ye women*.

The Caldee Tongue is plural and singular, *ant* or *at, thou* (man) or (woman) *attun* or *antun, you* or *ye men*, and *atten* or *anten, is you* or *ye women*.

The Syrian Tongue which the learned ones sayes was Christs natural speech, is plural and singular, *at, thou* (man) *atun, you* or *ye* (men;) and *at, thou* (woman) and *aten, you* or *ye women*.

And the Latine Tongue which the Christians calls the holy Tongue, is plural and singular, *tu* and *vos, thou* and *you*.

The Italian Tongue is plural and singular, *tu* and *voi, thou* and *you* or *ye*; Christ said *you* to the Pharisees, and he *thee'd* Peter, and the Apostles *you'd* the Saints, and *thou'd* a single; *Thou Agrippa*, and *thou Philemon*.

Presbyter Johns letters to the King of Portugal, and to the Pope was plural and singular, as you may see in a small Book written in Latine of the Customs of all Nations, by John Boem a German, his Letter to the King of Portugal, 1521.

In the 4th Book in the 19th page, its written, *pax tibi, peace to thee;*

thee, not *pax vobis*, peace to you, but *tibi*, to thee; and in the same page he sayes, *tua Classe*, *two exercitu*, & *tuis ducibus*; by *thy Fleet*, by *thy Army*, and by *thy Captains*; its not *vestra Classe*, nor *vestro exercitu*, nor *vestris ducibus*, your Fleet, your Army, your Captains, but *thy Fleet*, *thy Army*, *thy Captains*; so you may see its *tua*, *tuo* and *tuis*, not *vestra*, *vestro* nor *vestris*, *thy* not *your*, when one is written to, though a King.

And in the same Book you may see when he writes to the Pope, and makes a Confession of his Faith by his *Orator*, there he keeps to plural and singular.

And Hellen Presbyter Johns Grandmother, in her Letter to Emanuel King of Portugal, 1509. in that same fourth Book sayes, *Dominus Deus te bene fortunet*, the Lord prosper thee, its not *vos*, you nor ye; and *tibi victoriam de inimicis tuis donet*, and grant thee victory over thy enemies, not *vobis* nor *vestris*, you nor your, but *tibi* and *tuis*, thee and thy.

And in the same Book you may see Damian of Goe's Esquire a Portugal, in his Letter to Paul the third Pope of Rome, he sayes, *Quamobrem tuum est officium*, wherefore it is thy duty; he sayes not *vestrum officium*, your duty; and *ut obediat tibi*, to be obedient to thee, its not *obediat vobis*, obedient to you; & *studio tuo efficere*, and to bring to pass by thy care: here its *studio tuo*, thy care, not *studio vestro*, your care.

The man of *Æthiopia*, the Eunuch under Candace, the Queen of *Æthiopia*, his language was plural and singular, he *thee'd Philip*, and spoke singular and plural, *Acts* 8.

Schollars and Doctors have you forgot Erasmus his Epistles, and Tully his Books of Orations, and his Epistles, did not they use the singular words to the singular, *tu*, *tibi*, *te*; *tuus*, *tua*, *tuum*, &c? when they wrote or spoke to one man or woman, though never so great, and *vos*, *vestrum*, *vobis*, when men or women were written or spoken to; if you have forgot what they write, ask the boyes that learns in the Grammar Schools, and they can tell you that they kept to plural and singular in their Epistles, and was not Erasmus angry in his time with those that would not endure to be *thou'd*? And what say you of *Salust*, have you forgot that History, do you not remember the Oration of M. *Emilius Lepidus*, the Consul against *Lu. Sulla*, where it is said in the first four lines of that Oration, *Clementia & probitas vestra Quirites, quibus per ceteras gentes maximi & Clari estis*; In English, *Your clemency and integrity (O ye Romans) by which you are most great and famous amongst other Nations*: Mark, here he speaks plural when he speaks to more than one to *Romans*, *vestra* and *estis*, your and you are, not *tua*, and *es*, thy and thou, art, and so he proceeds in that Oration in the plural language, being that he speaks to more than one, in saying several times in that speech (*O ye Romans*) and

and other Orations there are that followes this in that History of *Salust*, which keeps to the plural language when more than one is written to. I shall not instance more examples as to that, for any lad that reads that book can tell you that it is so; and they can tell you, that when King *Mithridate* King of *Pontus* wrote to *Mithridate* King of *Parthia*, that he did not *you* him nor *ye* him, but *thou'st*, *thee'st* and *thy'st* him several times in his Letter; and if you scorn to read your selves, the Boyes can tell you, that *Salust* *thee'st* and *thou'st* *C. Caesar* the Emperour in his Orations.

In *Purche's* his Pilgrims the third Part in folio 59. In a Letter from *Chang* the Emperour of *Tartaria*, unto *Bajothnoy* one of his Captains, he writes unto him in the singular number (*thou* O *Bajothnoy*) and in *Bajothnoy's* Letter unto the *Pope* in the same Book, he writes unto him in the singular number (*thou* *Pope*) but in both the said Letters when they mention many, they use the plural number *you*.

A Word to all such as teaches their Children to Learn o-
ther Tongues, as *Latine*, or the like by *Heathen Books*.

THE Children of *Israel* were to teach the Law of God; and the Commands of God, and the Statutes of the Lord; this was the Command of the Lord God to *Moses* the chief Magistrate among them, and they were to destroy the Heathens inventions, and they were not to teach their Children them, but to break that down which they had invented, and to be taught the Law of God; so you do not read that they were to be taught the Heathens Books, and the things that they had invented, but the Law of God was to be kept, and to break down what the Heathen had invented, and to be rooted out of their memories: And now you that are called Christians, you must be faine to have Heathen Books to teach your Children in your Schools, whereby the Children must learn the Heathens words; what Christians, what Gospel Professours are not you, to teach your Children the Gospel as the *Jews* were to teach their Children the Law, and train them up in that, and break down all the Heathens Books: must the Heathen help you? must you be borrowers of the Heathen? the *Jews* were not to be borrowers, and are you borrowers of the Heathens Books? did not the Christians burn abundance of Books when they came to be converted? and are you gathering up Heathens Books since the dayes of the Apostles in the Apostacy, as *Virgil* and *Ovid*, and *Horace* and *Terrence*, and *Plautus*, and *Cicero*, with others which you extol in your Schools? and is not all the Children taught non-sence, that is taught to speak to

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you,

you, when they should speak *tu* thou, and *vos* you, to speak *vos* when they should *ego*, is not this thy practice, and is not this the Teachers fruits, Parents and Masters, and Professors and all sorts of People their fruits; and therefore if you will teach your Children in other Tongues, and have it translated into *English*, for to teach and translate the things of God, the Scriptures for Children to learn, and not to translate Heathens works to corrupt the earth with them, but let all be burned and made an end of; therefore let all translators that know the Tongues (which is charged to you from the Lord God to translate the Scriptures into other tongues to teach their children, and make an end of all heathenish Books which corrupts the Earth, and so by that means by translating the Scriptures into the heathenish Language which would have your children to commerce with them, you may be serviceable to the heathen, and be light to them, and for to learn your wayes, and your words and things of God the Scriptures, least you teach your children the way of the heathen, and by teaching their Books, could not the Jews be taught the Languages of other Nations but they might get their Books? but if any one have learned the tongues; cannot he translate good things into that tongue that they would learn, and not bring their old Books open among Christians, that the Christians may see they have learned the way of the heathen, let them be raced out? And is not Latine called the holy tongue by the Papists, and were not the heathens (whose Language it was) natural, was there ever such a people upon the earth to call the Latine tongue the holy tongue above other tongues? that which was the heathens Language you call holy.

Is the Bible translated true? were they Novices, Idiots, and fools that translated it? Them that translated the Bible into English, Plural, and singular, *thou* to *one*, and *you* to many? *Thou* to *one*, if he were a King, or a Lord or a Judge, or a Father, or to God, or Christ, and *you* to many, and was this Language of the Bible, translated into English, translated into *Dutch*, translated into *French*, translated into *Latine*, and *Hebrew*? Now if *you* say they were Idiots, and fools, and Novices that translated the Bible so, *thou* to *one*, and *you* to many, and you are the wise men, and not fools and Idiots, and Novices; ye Doctors, Teachers, School-masters, and Magistrates, that rage when *thou* is spoken to a particular, and not *thou* to *you*; and scorn, and deride. So if ye be the wise men and not fools and Idiots, and the Bible was translated wrong by fools, and Idiots: How is it then that

that you wise men have not altered the translation, and put in the Bible, *you* Father, *you* God, *you* Christ, *you* King, *you* Master, *you* Lady, &c? Now if ye say they were wise men that translated the Bible, and not fools, and Idiots, and Novices, and that the Bible is translated true, and that it is the words of God: then ye must acknowledge your selves to be fools, and Idiots, and Novices, and through your pride and ambition, have degenerated from your own Mother tongue English, and cannot speak proper Language plural, and singular, *thou* to *one*, and *you* to many, but you would have *you* to *one*. So England hath degenerated from their Mother tongue English, and speaks not proper English, if that be proper English which be in the Bible; which is *thou* to *one*, and *you* to many. Then must the Schollars, and Doctors, and the ringing Professors acknowledge themselves to be Novices, fools and Idiots which they put upon them that have spoken, and do speak *thou* to *one*, and *you* to many, the Elect People of God, which ye in scorn call *Quakers*. And so likewise, if *thou*, and *you*, which *you* to many, and *thou* to *one*, be the true Dutch, both high and low, the Dutch; (then they were true men that translated the Bible) but through their pride, and ambition, have degenerated from their own Language, and so their own Bibles testify against them, and degenerated from it; and the Latine, Greek, and Hebrew. And so likewise, if the French Bible be translated true, if that be the true French, which is *thou* to *one*, and *you* to many: They are degenerated from their own Mother tongue, and Latine, Greek, and Hebrew, through their pride high-mindedness, and ambition have degenerated, and so like the English, Dutch, and others Nations, when they should speak singular, they speak Plural: and are offended at such as will not speak plural to *one*, instead of singular: and grin their teeth at them like Dogs, and say thou'lt *thou* me; so ye may see how England, and other Nations, in their own Bibles have degenerated from their Mother tongue; and from the Latine, Greek and Hebrew, which is taught in their Schooles, which is plural, and singular; and now it is a great crime to speak *thou* to a single man, and *you* to many, that they will persecute; So this is a Battle-dore to the Nations, that they may learn the Languages, the pure Language, singular that is, *thou* to one man, King, or Lord, or Judge, or Father or Mother: or servant, or God, or Christ: Plural, that is *you* to many Not *thou* to many as the degenerates speakes, Schollars, Doctors and Lawyers, and Teachers, and School-masters which it is an offence to them, to say *thou* and not *you* to give them the pure plain Language which is false English, which is false Latine, false Greek, false Hebrew to say so; And the School-masters will whip their Lads, and say they speak non-sence, if they speak plural, when they should speak singular. But if they practice it in their

speech, they grin at them like Dogs, and fret and rage like mad men, & say, What? thou's thou me ill-bred clown? I will be you'd, though it be contrary to what I have taught, or what I have been taught at School; or though it be contrary to Scripture Example, yet I will have it, because it is my will; I will follow the Roman Empires Example, the Popes, who first brought it up, *you to one*; I will not heed Scripture nor Grammar: rather than I will offend my own will, and my own proud mind, and other mens pride, who cannot bear it, I will rather deny Grammar and Scripture, and Sense and Reason: I will follow the customes of the Nations, who sayes, *you to one*, and *you to many*; and so have lost distinction, though it be otherwise in the Bible and Grammars, and though it have been otherwise in former years before the Apostacy, yet let me joyn with the Pope, and his power, that first brought it in.

How the word *You* to one came first from the Roman Empire.

Part of James Howells Epistle dedicated to the Nobility and Gentry of Great Britain, annexed to a French English Dictionary, compiled by Randle Cotgrauce, which was printed in the Year 1650.

Furthermore, I find in the *French* language, that the same fate hath attended some words, as usually attend men, among whom we find some use to rise to preferment, others to fall to decay, and an under-value. I will instance in a few, this word *Maistre*, Master, was a word of high esteem in former times among the *French*, and appliable to Noble men, and other in some high Office onely, but now it is fallen from the Baron to the Boor, from the Count to the Cobler, or any other mean *Artisan*, as *Maistre Jean le saunetier*, Mr. John the Cobler; *Maistre Jaques le Cabaretier*, Mr. Jammy the Tap-house man; *Sire* was also appropriate onely to the King, but now adding a name after it is a title applyable to any mean man upon the endorsement of a letter, or otherwise; but this word *Souverain* cleane contrary hath raised it self to that cumble of greatness, that it is now applied onely to the King, whereas in times past the President of any petty Court, any Bailiff or Seneshall was called *Souverain*; *Mareshall*

Marshall likewise at first was the name of a Smith, *Farrer* or one that dressed horses, but it climbed by degrees, to that height that the Chiefest Commanders of the Gendarmerie of France, are cou'd to be called *Marshalls*, which a bout a hundred years since were but two in all, and now they are twelve.

This Title *Majesty* hath no great Antiquity in France, for it began in *Henry* the Seconds time. And indeed it was the Stile of France at first, as well as any other Countries *Tu* say to *thou* any person one spoke unto; But when the Common-wealth of *Rome* turned to an *Empire*, and so much Power came unto one mans hand, then in regard he was able to Confer Honor and Offices, the Countreies began to imagine him, and to speak to him in the Plural Number by *Thou*, and to deify him with Transcending Titles, as we read in *Symmachus* his Epistles to the *Emperour Theodosius*, and to *Valentinian*, wherein his Stile unto them is *vestra eternitas*, *vestrum numen*, *vestra perennitas*, *vestra Clementia*, so that you in the Plural Number, with other Titles and Complements, seems to have its first rise with Monarchy, which descended afterwards by degrees upon particular men.

Here you may see in the Battle-doors aforesaid, which is the first entrance into learning, which is to beat down all into it, that they may see the Pope was the first that used the word *you*, or *us*, which is Plural to *One*, and so from him, to the Kings, and Lords, and all their Officers, till it came to the common people, whose Example the *Protestants* have followed, and are not yet recovered, nor out of it Redeemed, but they are called *Fools* and *Idiots*, *Novices* and *Clowns*; that do not follow that *Papish* way; nor the Pope their Example of Teacher, but are come to the understanding of God, to distinguish Plural from Singular, to the word for the Singular, and for the Plural, that doth distinguish, and these are they that are hated of all people upon the earth, both *Protestants* and *Papists*, that have lost their understanding that God hath given to them, and degenerated from the distinguishing words, to the Plural, and to the Singular, and not only so, but are degenerated from their own Teaching Books, *Accidences* and *Grammars*, which Teach Plural and Singular, and not only so, but are degenerated from their own Translations of the Bible, which is Plural and Singular, *Thou*, to *One*, and *Thou*, to *Many*, in their own Mother Tongue, which through pride, and ambition, they are degenerated from, and call them *Novices*

vices and *Clowns*, and *Idiots*, that practise it, as you may read in the Bibles, which they have Translated into the English Tongue, and their *Grammars* and *Accidences*: So that if men that are accounted wise in the earth, be thus degenerated from their own mother Tongue, their own *Teaching books*, *Grammars* and *Accidences*, and their own Language in the Bible, which they have Translated (as in every Tongue that they have Translated in, they have Translated *Singular* and *Plural*, from which they have erred) here if they have degenerated from their own words, and doings as they have from their own Tongues, from the Tongues which are natural, and so are gone and degenerated from these things before mentioned, which be natural things, sure all cannot but judge that they are far degenerated from the *Divine things*, and *Spiritual things*, that thus be gone from their own *Teaching Books*, and their Tongues, into which they have Translated the Bible, and the understanding or distinction which God hath given to them, to distinguish between *Plural* and *Singular*, and the word to the *Singular*, and the word to the *Plural*: If men cannot endure to here these things, they are not like to hear talke of *Divine things* and *Spiritual*. But now their is a redemption from the Degeneration, from the naturalls, and nature is come and coming into its right course again, and so now *Truth* hath to drive all this degeneration back again to the *Pope* from whence it came, and to travel through the *Protestants* through all their degenerations till it come to the head the *Pope*, the well which it sprung out off, that all may come into the true understanding of God again, through which we comprehend the *Popes* understanding, who was the first Author of it, who through his Pride and Ambition, destroyed the Common-Wealth of *Rome*, and there is your example of all you proud ones, that cannot endure *Thou*, *Singular* to *One*, but *You* the *Plural*, like the *Pope* your Example, the understanding of God is arising beyond the *Popes*, and all his adherents, who have followed him, to whom *Plural* hath been spoken, when they should have spoken *Singular*; And so Gods people are come to speak *Singular* and *Plural*, and the word to the *Singular*, and the word to the *Plural*, which doth offend none, but whom the *Pope*, hath been their Example, and *Schoolmaster*, and *Teacher*, and *Pattern*, but now over all this is seen, with the pure of God, and comprehended by the understanding of God.

The *Rapists* and the *Protestants* have their Colledges where they make their Divines by their Tongues, and these are they that are called the Witty Men, and Wise, and Divines, which the many Tongues which makes them Divines stop at *Babel*, with all their witt, that *Lads* and *Lasses* may comprehend them, for all the earth was of one Language, Speech, and Tongue before *Babel*, and what a great stir they make about their Tongues, and Languages, and Speeches, which lyes on this side *Babel* in *Babylon*, which Tongues I say Languages, and Speeches, that ends at *Babel*, for who are come out of *Babylon* are redeemed out of Tongues, and they must cease that are natural things, which makes not Divines, nor Ministers of Christ, for Tongues is no more to learn then to do a natural thing, and is attained and gotten in that knowledge and wisdom, that must be confounded, but that which doth make a Divine is that which was before *Babel* was, at the beginning of which was many Languages, and stands when *Babylon* is ended and confounded, and that is the Word of God, which lives, and abides, and endures for ever, which was in the beginning, which was before *Babel* the Tongues, and *Babylon* was and stands, and is *Immortal*, and that makes a Divine if he have not the Tongues.

This is that all may see how they are degenerated from their Tongues, which came up to the Confounding of *Babel*, and hath been set up for Original, since the dayes of the Apostles, by the Apostate Christians in *Babylon*, on the top of Christ the first and the last, which was before Tongues was, and stands when they are ended, and he is the Light, Life, Power, Wisdom, and Teacher, and Reigns over *Babel*, and *Babylon*.

And as for all their *Terms* of Art we are fain to use some, though I am quite over them, but do let them see by them their weaknesse, though they may judge.

George Fox,

Reader,

- T**Hrough the usuall difficulty that the Printers met with, about so many particular things, and being not finished at one Presse, we could not with convenience keep a constant order about the Number in the pages, and severall oversights there are committed besides, in Numbering the pages. Therefore here are gathered some directions, by which thou may know by little searching how the severall languages are placed one after another, and with what Number every one begins, and ends, and in what line to find the Singular word Thou, Plural word you, or ye, and the Dual word in every language that speaks of Dual. And in what part of the Book, thou may find how Titles came first in, and the word you to one came first by the Roman Empire, or Pope.
- (1) The English Battle-door begins at Number 1. and ends at 18. And in the 2. page of that discourse 2. line, Thou, is one, Singular You is many, or more than one, Plural.
 - (2) The Latin Begins at 19 page. Ends at 20. And the Latin for thou is tu, Singular, and You is Vos, Plural, as may be seen in the 2. page of the English Battle-door, line 7.
 - (3) The Italian begins at 21. and ends at 28. Tu is Thou Singular Voi is You, Plural p. 23. line 2. and 5.
 - (4) The Greek begins at number 29. and ends at 34. Su is Thou sing Sphoi, or Sphoi is Ye or You two Dual, humeis is ye or you more than two Plural. page. 35. L. 14. 17. 20.
 - (5) The Hebrew Battle-door begins at 35, and ends at 50. Atta is Thou (man) Atten is You (men) p. 36. L. 14. and at or Atti is Thou (woman) and Atten is You, or Ye (women) p. 37. L. 5. and 7.
 - (6) The Caldee begins at 51. and ends at 60. Ant or At is Thou (man) Antun or Atun, is You, or Ye, (men) p. 52. L. 9. and 11. 12. 14. Anti or Ant, or At, is Thou (Female) Anten, or Aten is You, or Ye, (Females) lines 26. 28. 30. 31. 33.
 - (7) The Syriack begins at 61. and ends at 76. At, is Thou, (man) Anthun, or Anthun is You, or Ye, (men) p. 62. L. 13. 14. 16. Ati or At is Thou (woman) Antu, is You, or Ye, (women) p. 63. L. 5. 7. 1.
 - (8) The Arabick begins at 77. and ends at 88. Angri is Thou (man) p. 80. L. 2. Angtan is Ye (men) L. 10. Angri is Thou (woman) L. 3. Angunna, is Ye, or You, (women) L. 11. and Angtun, is Ye, or You, two (men) or (women) L. 7.
 - (9) Persian begins at 89. and ends at 94. Tou is Thou, p. 92. L. 7. Shumf, is Ye, or You, L. 11.
 - (10) The Ethiopian begins at 95. and ends at 98. Anta is, Thou, Antman is You, or Ye, p. 97. L. 7.
 - (11) The Samaritan begins with 99. and ends with 100. At or Ant or Attah is Thou, Attun, or Attin, is You or Ye, p. 100. L. 5. 7. 9.
 - (12) The Egyptian language is placed next after the Samaritan, and begins with Number 1. and ends with Number 4. Idok, or Ithok is Thou (man,) Itho is Thou (woman) p. 3. L. 9. 10. 11. Ithoden is Ye (men) or (women) L. 15.
 - (13) The Armenian follows next after the Egyptian, and begins with Number 5. and ends with Number 8. Tuu is Thou, p. 8. L. 5. Tunch, is Ye or You L. 8.

- (14) The Saxon next after the Egyptian, begins with number 9 and ends in number 10. *Thou* is *thon* *Ge* is *ye*, p. 9. L. 4.
- (15) The Cornish Examples about *Thou* and *You* is in the 10. p. and ends in the 11. being in the same sheet with the Saxon; in Cornish *Chee* deane is *Thou* (man) *Why* *Teeffe* is *You* (men) *Chee* *Benren* is *Thou* (woman) *Why* *Benenas* is *You* (women) p. 10. L. 9. 11. 12. 14.
- (16) Mutes only the two words about Singular and Plural in the last end of the Cornish Examples in the 11. p. which is *Th*, *Then*, and *Syn*, & *You*, p. 11.
- (17) Portugal Examples are placed in the 12. p. in the Saxon sheet, and *Th* is *Thou*, and *Vou*, is *Ye*, or *You*, p. 12.
- (18) The Welsh follows next after, and begins with Number 11 and ends with *Th* is *Thou*, *Chwi* is *Ye*, or *You*, p. 12.
- (19) The Spanish follows next after the Welsh, and begins with Number 11 and ends at Number 12. *Tu* is *Thou*, and *Vos*, is *You*, p. 12.
- (20) The French is placed next after the Spanish, and begins with Number 1. and ends in 19. *Tu* is *Thou*, and *Vous* is *Ye*, or *You*, p. 2. L. 25.
- (21) Next after the French in the 20. p. is a Narration how the Turks and Persians use the words, *Thee* and *Thou*, in their Communications:
- (22) The German follows the French, and begins with Number 1. and ends with Number 6. *Du* is *Thou*, *Ihr* is *Ye*, or *You*, p. 2. L. 26.
- (23) The Nether-Dutch next after the High Dutch, and begins with Number 7. and ends in 11. *Ghy* is *Thou*, and *Ghy-luy* (or) *Ghy-lieden* is *Ye* or *You*, p. 8. L. 4. 5.
- (24) The Danish begins at Number 12 and ends at 14. *Du* is *Thou*, *I* is *Ye*, *Dig* is *Thee*, *Eder* is *You*, L. 15. 16.
- (25) The Slavonian begins at 15. and ends with the same *Ty* is *Thou*, *Wy* is *Ye*, or *You*, p. 15. L. 12.
- (26) The Bohemian begins at 16. and ends in the same, *Ty* is *Thou*, *Wy* is *You*, or *Ye*.
- (27) The Polish begins at 17. and ends in the same page, *Ty* is *Thou*, *Wy* is *You*. In the same sheet besides Polish are contained about the Singular and Plural word *Thou*, and *You*,
- (28) The Lithvanian *Tujen* is *Thou*, *Jus* is *You*, or *Ye*.
- (29) The Sweedish, *Tu* is *Thou*, *U* is *You*.
- (30) The Hungarian, *Te* is *Thou*, *Iwe* is *You*.
- (31) The Moscovian, *Tie* is *Thou*, *Wy* is *You*.
- (32) The Curlandian, *Tu* is *Thou*, *ju-jen* is *You*.
- (33) The Turkish, *Sen* is *Thou*, *Si* is *You*.
- (34) The East-Indian, *Puckanera* is *Thou*, *Seera deveck* is *You*, or *Ye*.
- (35) The Irish in the same sheet, *Tu*, (or) *Tusa* is *Thou*, *Sib* (or) *Sibse* is *Ye*, or *You*.

Next follows some things spoken to some School Books who have translated them, and have put the Plural word *You*, for the Singular word *Thou* which Authors that have thus translated, are from Scripture Examples in the Latin Bible contradicted, and their folly made manifest for their mistranslations; and contrary to the practice of severall who in their writings have used the Singular word to one, though to Emperours, or Pope, &c. And so continues upon this matter and such like, from the 1. page next after the East-Indian, and Irish Examples, unto the 13. page.

In the 13. page, at word to such as Teachers their Children to learn other
Tongues as Latin, or the like by Heathen Books.

In the 14. and 15. and 16. pages of this matter, there is something Queried
of the Doctors, Teachers, School-Masters, and Magistrates, whether the Bible
be truly translated, and whether they were Novices, Idiots, and Fools, that
translated it, &c.

In the latter part of that 16. page and beginning of the 17. there may see how
Tulacame first in, and the word You is one come from the Pope, or the Roman
Empire, and next follows a few words to the whole matter by G. F. who is before
confusion and many languages were.

Then lastly follows seven sheets of bad missevery, unbelonging, unchristian
words, and Phrases gathered by the Author out of some School Books, which are
taught Boys in England and some other Nations, that the School-Masters may
learn to avoid such corrupt Books and Words, which corrupt the good meaning,
which seven sheets I have placed after this Table, and after the Errata.

More Errors espied since; which Correct as followeth.

In the Title page, for Amalekites, read Elimelchites, read the same word Eli ne'elchites for
Amalekites twice in the 9. page of the English Battle-door.

In the Introduction, page 2. line 41. read one way.

In the Hebrew, p. 36. l. 25. r. וְהָיָה

In the Syriack, p. 71. l. p. nult r. ܕܠܝܬ for ܕܠܝܬ

Page 50. line 14.

in the Persian, r. this و upon these three letters ا ی و a, y, z, notes, that they are
not to be sounded no more than if they were not written, but upon any other letter; it
only notes, that that letter hath no vowell, but is to be joyned in sound with the forego-

ing, as دانستن Dnisten, to know

In the Saxon, p. 10. l. 5. for we teach, r. ye teach.

In the Welsh Battle-door, in the handle r. goluni for goloni.

In the Portugal, p. 12. l. 1. r. hnm:m and hnmens, for bxn:n and bnmens.

In the bad words p. 9 & 22 r. Quon for Quoon.

Reader,

Reader,

Notwithstanding the endeavours of the Corrector, there have many faults escaped the Presse, some of which have been mended with the Pen as thou may perceive, and others left for thee to Correct at thy leisure: I have gathered as many as I could conveniently and have set them down as followeth.

IN the English p. 7. l. 4. r. Apharathkites for Apharathihites. l. 11. r. India.

Latine p. 10. l. 8. v. Singular, p. 18. l. 17. v. it's.

Hebrew p. 38. l. 20. r. 13. p. 39. l. 35. r. mimmennu. p. 41. l. 18. r. 17. l. 20. r. 13. p. 42. l. 34. r. judgments. p. 45. l. 27. r. 17. p. 46. l. 13. r. 17. p. 47. l. 26. r. 17. l. 34. r. Thou (woman) shalt send, and Thou, or Te women shall send, and in the last line of the page r. shalt send, p. 48. l. 7. r. 17. p. 49. l. 14. for 17. r. 17. l. 16. r. 17. l. 29. r. 17.

Caldee p. 52. l. 25. after anathno, r. when you should say hu, han, or jhu ant or at, no or ano. p. 96. l. 37. r. jathurajo, and l. 4. 3. r. 17. p. 59. l. 25. r. 17. l. 34. r. veiyakom

Syrack p. 63. at the end of the 18. line marked with the pen with, &c. read at or at hi or hoi, hai or he.

Persian p. 50. l. 14. after these three letters **لوی** r. notes, that they are not to be

founded no more than if they were not written, but upon any other letter it onely.

Welsh p. 1. l. 9. r. Dydi, the same line. r. Yn. p. 2. 33. r. bendithaf p. 5. l. 1. r. ad for pen in the same line r. ddywoodd.

In that which is spoken to several Translators of School Books, See the Errata's

p. 4. l. 33. r. and (for) as. p. 6. l. 25. r. now it's scis. p. 7. l. 3. r. erudium. p. 10. l. 25. r. teaching p. 14. l. 2. r. your practice.

In the seven last sheets about their unfavoury words.

p. 2. l. 27. r. paululum supra poplites, &c. l. 31. r. justissimum, p. 7. vlt. l. r. vein. p. 12. l. 9. r. word, and l. 33. r. think, and l. 35. r. warming. p. 18. l. 18. r. from, and l. 35. r. pauper p. 22. l. 5. r. give me a man &c. l. 13. r. vos calletis with a full point. p. 23. l. 3. r. incedit p. 24. l. 38. r. truth. p. ult. l. 15. gather'd

In the Arabick, p. 85. l. 22. r. fajabto for fa ajabeto. l. 28. r. Inna Sirijo for Inna Sirijo

In the French Baile-door, p. 61. l. 1. r. and thou hast found grace in my sight.

In the Greek, p. 32. l. 12. r. forth, for fourth.

FINIS.

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E N G L A N D, and other Nations in Christendom (so called) as they have degenerated from the proper, plain and simple language, Singular and Plural (as already mentioned in these former discourses; placed in each Battle-Door, to several Languages;) so also England and some other Nations in Christendom, teach their Children Heathenish Books in the Latine Tongue, and Greek, which is contrary to the Practice of the Saints, and Jewes of old, who was not to learn the manners and fashions of the Heathen; but England, who is a part of Christendom, learns their Children in Books which is not fit to be mentioned amongst Christians indeed, but fitter to be burnt; as the true Christians of old burnt their Books, which was at a great value: And now we will try what these Christians in England and elsewhere will do with their Books, which they teach their Children in their Schools, and have been taught in England for many years past; we have drawn out some few Examples forth of some of the School-Books, to shew to the Reader what words they use in their Schools in their Books, and whether such words, and such Books be fit to be used and taught, yea or nay? Or the words of Scripture for them to be taught in Schools to Children? According to what already in this forementioned Book is charged upon People from the Lord, not to teach these Heathenish Books, but let them be burnt as useless; and if any will learn other Languages to their Children, that they may learn them the Scriptures of Truth, and other sound and wholesome words, and savoury; and not such unsavoury words, as is and have been practised in their Schools for many Years, let not the earth be stained and corrupted with such filthiness; For evil words corrupts the good manners.

And first we have taken forth some few words out of that Book which is commonly taught Children when they first enter into Latine, which is called, *Pueriles Confabulationunculæ*, (that is) *Childrens Talkes*.

IN the 9th page of that Book, Col. 3. Translated by *Charles Hool* Master of Arts; Its said, *Hæu tu*; Ho you Sirrah: So (Mark) if *Hæu*, which he Translates for Sirrah, be a fit word for Children to learn at their first entrance into the *Latine* Tongue: And also mind his false Translating, which sayes, *you Sirrah*, when he should say *thou*.

In the 10th page, Col. 4. *ubi sedent canes, sedeto*; Sit, where the dogs sit: *Ubi verò sedent canes?* And where do the dogs sit? *In Clunibus*; Upon their Buttocks.

In the 11th page, *Salve pugil invicte*; which *Hool* Translates and sayes, God save you jolly pinder: *Jam dudum, pugnus in malâ hæreret*; My fist should have gone about your ears a good while ago: *Evoco*; I dare you forth.

In the 12th page, Col. 5. *Ego illi etiam dentes istos omnes evellam*; And I'll knock out all those teeth of his.

In the 23th page, Col. 10. *Dii perdant phrontisterium unà cum Magistro*; Hang the School and the Master too.

In the 69th page, Col. 28. *Dii perdant omnes cervisiarios!* A pox take all the Brewers!

In the 71th page, Col. 29. *Bibite strenuè*; Drink lustily.

In the 89th page, *Ubi pedunt Vulpes?* Where do Foxes fart? A little above their hams.

In the 90th page, *Canis miſurus, cur pedem levat alterum?* Why doth a dog being to piss, hold up one leg? *Ne perminuat caligas*; lest he should bepiss his stockings.

Quod hominum genus est justissimum? What sort of men is the justest? *Potatores*; Good fellows saith *Hool*; but its Drunkards rightly Translated.

In the 68 page, Col. 28. *Etiam hic stas, ganto?* What do you stand here still, you *Russian-Rogue*? (Mark) here is *Russian-Rogue*, which is not fit for Children to be bred up with such words, its no marvel why this word *Rogue* is so common in peoples

ples mouths, when Children are taught it in the Schools, at their first entrance into the *Latine* Tongue. And again *Charles Hool* Translates falsely, for saying, What do *you* stand here still, &c? for *stas* is thou stand'st, and *statis* is you or ye stand; and to say *you Russian-Rogue*, What *Charles Hool* Master of Arts? Hast thou forgot the three Concords in the Accidence, is not *you* the Plural, and is not *Russian-Rogue* the Singular? How now *Charles Hool* Master of Arts? This is not Artificial, this is not true agreement, not right Concord, to put the Plural word *you*, to the Singular word *Russian-Rogue*.

In the 69. page, Col. 28. *Dii perdant omnes cervisarias!* A *Pox* take all the Brewers: How now *Charles*, could thou not chuse a fitter Book, to Translate for Children, to learn them to discourse in good *Latine* amongst themselves, as thou sayes in thy Title page, What man? Dost thou not see that this *disperdant*, is a Heathenish phrase, which in plain *English* is as much as to say, God Confound; And so thou might as well have said God Confound, or the Gods Confound the Brewers, as *Pox* take all the Brewers; for *dii* is Plural, the Heathens had many Gods: Friend, is this a fit Book to be taught in Schools, and to be Translated for the use of Children, that's stuff'd up with such cursed and unfavoury speeches, is such a Book as this worthy the recommendation to *Joseph* and *Humphey* primate Citizens of London? Friend, consider of this, and let thy Book be burnt as fit for nothing but destruction, and that Spirit that invented it.

Now read some few Examples taken out of a Book commonly learned in Schools among Children in England, Holland, France, and some other parts; which is called *Colloquia Scholastica*; that is, School-Colloquies, or Talkings together: and this Book is Englisbed by the said *Charles Hool*.

IN the 38th page, Col. 31. 1. Book, *Quasi nulli sint fallaces ejusmodi*; Asthough there were no conzening knaves of that stamp.

In the 43. page, Col. 32. *Rem acu tetigisti*; You have bit the nail on the head; What false Translating again? *you* for *thou*.

In the 69. page, 1. Book, Col. 56. *Ad ludem igitur nos attigamus*; Let us Buckle (or fall) to our sport then.

In page 72. Col. 61. *Eho inepte*; O thou noddie.

In page 98. Col. 5. the 2. Book, *Longè falleris*; You are deceived your nose breadth (saith Hool.)

In page 109. *Eho inepte*; Ho you coxcamb.

In pag. 128. Col. 26. *Eamus igitur lusum pilæ palmariæ*, nam eo lusu scio te delectari; Let us go play at hand-Ball then, for I know you love that sport.

Delector sanè, sed nunc pilam non habeo; I love it indeed, but now I have not a Ball.

In page 210. Col. 71. the 2d. Book, *Quid opus est inter nos honorem præfari? Non enim verba fatent*; What need we to make words of reverence amongst our selves? For words do not stink: *Ad tergendas nates in lairina*; To wipe one's Breech in the House-of-office.

In page 217. Col. 2. the 3d. Book, *Hem, verbero!* Ho, you, Rogue.

And many other such like Sentences are in this Book, which are commonly taught Children, and Translated by *Charles Hool*; which Book he commends much in his Epistle Dedicatory, (saith he) I have been told in commendation of that, yet famous Dr. *Reynolds* (once President of C. C. C. and then the Universities Orator in Oxford) that when young Students came to him, and desired him to inform them what Books they were best to peruse, for the speedier and surer attainment of a clean *Latine* style of speech; he ever bad them get *Corderius's* Colloquies, and be sure in reading them, to make those expressions their own, both for writing and speaking, because in them they should find *Terence* and *Tullie's* Elegancies, applied to their Common talk; thus saith *Hool* in his Epistle Dedicatory, in Commendation of this Book, out of which these few Examples are gathered; And so here the Reader may see what kind of men Oxford have bred, who this *Charles Hool* calls yet famous Dr. *Reynolds*, President of C. C. C. and the Universities Orator in Oxford, who advices young Students to read this Book, and to make those Expressions their own, both for writing and speaking, because in them they should find *Terence* and *Tullie's* Elegancies, applied to their common talk: Now what *Terence's* Elegancies are, I have taken forth some of them, that the Reader may see the folly and madness of the yet famous Doctor *Reynolds Oxford's* Orator, who Commended this Book so much called *Colloquia Scholastica*, School-Conferences and advising young Students to make those expressions their own; and what Expressions are contained in that Book, I have given the Reader a hint of some few already, though many more might be gathered, not fit to be mentioned amongst any that fears God; and a shame for a Doctor Oxford Orator to Commend to young Students, to make

make such Expressions their own, which already I have mentioned; and in these following Examples do mention out of that Book *Terence*, which this Doctor *Reynolds* calls *Elegantie*.

Some Examples drawn out of that Book called Terence, a School-book which hath been much applauded in England and other parts for pure and elegant Latine, as thou may perceive by Doctor Reynolds speech aforesaid, to the young Students; as also what Rich. Bernard sayes of this Authour Terence in his Epistle Dedicatory, wherein saith he, I offer you here, that which fortune hath vouchsafed to favour me withal, a Latine Authour to speak English, a Comical Poet, pitthie, pleasant and very profitable; as merry as Eutrapeles, as grave as Cato, as ethical as Plato: he can play craftily the Conzeney, and cunningly the Clown: he will tell you the nature of the fraudulent flatterer, the grimme and greedy old Sire, the roysling Russian, the minsing Mynion, and beastly Bawd, &c. These words are placed in the Epistle Dedicatory, to the Worshipful (as he sayes) young Gentle-man, and of vertuous Education; Mr. Christopher Wray, Son and Heir to the Right Worshipful Sir William Wray Knight, and to the rest of the Toward young Gentle-men his Brethren, Nephews to the Vertuous and True Religious Ladies, the Lady Bowes, and the Lady Saintpol, his very bountiful Patronesses, &c. And these flattering Titles he gives them from Epworth in Lincoln-shire, the 30th. of May, as he calls it. And subscribes himself yours in the Lord,

RICHARD BERNARD.

I have set down these words, that sober People may see how blind this Learned man is, to give such Titles to Men and Women as are above-mentioned, and yet can find no better subject

jest to present to their View, then this Play-Book; this shews plainly what spirit they are of, both he that Translates it, and they unto whom its Dedicated; for if they were such as he styles them, *Worshipful, Gentle, Vertuous, Right, Toward, True, Religious*, he would not have presumed to have sent such a piece as *Terence*, a Maker of Playes; I have gathered out some few Examples, that the sober Reader may see how little cause *Oxford* Orator had, to call them *Terences* and *Tullies Elegancies*; and how *Charles Hoel* might have been more Considerate in speaking so much to the Commendation of that Book called *Colloquia Scholastica*; and commending it the more, because it was *Terence* and *Tullies Elegancies*; of which Elegancies of *Terence*, see a few Examples as followeth, Translated by the said *Richard Bernard*, *Cantabrigie ex Officina Johannis Legat*, 1607.

And first in his Book of *Andrie*, Act. 1. Scen. page 14. *Carraxer, quid loquitur?* What prates this Hang-man? Page 15. *Astute*; A suttle Fox I warrant him. *Menum gnatum rumor est amare*; Sirra, the report is that my son is in love; this word *Sirra* is often used in this Book.

In the same page 14. in the *Darrie*, Its said, *Sane quidem*; Yes, a Gods Name, 16. page. And many such expressions are used in this Play-Book, which were long to relate.

In page 17. *Nos opinantes ducimur falso gaudio*; He makes us believe the *Adon* is made of a *Green Cheese*.

Quid malum hic vult? What a rope ailes he? What a Devil would he have?

Andrie, Act. 1. Scen. 4. page 21. *Importunitatem spectate avicule*; See how earnest the old *Trot* is to have her here.

Act. 1. Scen. 1. *Ne iste haud mecum sentit*, page 29. Now in good faith he is not of my mind, page 31. This word in good faith, is often used in this Book by *Bernard*.

In the same 29th page, *Quam vellem?* Marrie Sir would there had. 31.

Andrie, page 32. *Abi hinc in malam crucem*; Away with a vengeance, get thee hence with a mischief, go hence with sorrow enough.

Andrie, Act. 2. Scen. 2. *Ridiculum caput*, page 33. Owise Wood-cock, page 35.

Act. 11. Scen. vi. *Quidnam hic vult veterator sibi?* What means this ungracious *Varlet*, old crafty Fox, or subtil Knave? page 46.

Andrie, Act. iv. Scen. ij. page 73. *Illic scelus est qui me perdit*; That mischievous Knaves, that *Varlet* is he, who hath undone mee utterly; that is the Villain and graceless *Rascal* that hath undone mee. *Et credis farsister*; The Hangmanly. *Tibi*, Vorhtyghty Knaves believes him.

In

In page 74. *De te summa supplicium*; I will take my penny-worths of thee; I will punish thee. *Te ulciscar*; I will be revenged on thee; I will sit on thy skirts; I will be upon your Jack for it; thus Bernard Translates it.

Andria, Act. iv. Scen. iij. *Fuijurandum mihi ad Magistratum opus est*; I must needs swear to the Magistrate. *Liquido passum jurare*; I may take an Oath with a safe Conscience. I may swear without impeachment, or crack of Conscience. But you School-Masters and Schollars, will you call this a very profitable pithie and pleasant Poet, that uses such words as these already mentioned? will you suffer this Play-book to be taught in your Schools? Who do not onely use these corrupt words, contrary to the Doctrine of the Apostle, who saith, *Let no corrupt Communication proceed out of your mouth*? But also here is in these two last Examples mention made, to swear before a Magistrate, and to swear with a safe Conscience, &c. What does not Christ say, *Swear not at all*, Matth. 5. and will you teach such a Book as this in your Schools, who puts a necessity upon swearing, who sayes, I must needs swear to the Magistrate, &c. Let this be burnt, and all others that is contrary to the Doctrine of Christ, who sayes, *Swear not at all*.

Andria, Act. iv. Scen. ij. page 73. *Per omnes tibi adjuro Deos*; I swear to thee by all the Gods.

Page 73. *Age, si hic non insensit satis sua sponte insiga*; Goto, if he be not mad enough of himself, do you prick him forward: Here is a Heathenish Sentence, and false Translating both, Richard Bernard thou sayes, do you prick him forward; which thou takes from *insiga*, *insiga* is the second person singular, *thou*; and *insigate* is the second Plural, *you*; What Richard, cannot thou distinguish betwixt *ama*, love *thou*; and *amate*, love *ye* or *you*.

Andria, Act. iv. Scen. v. *Dii te gradient*, page 88. I pray God a very vengeance light upon thee, page 81. And as he Translates it in page 83. God send thee ill thriving; What curse, Richard?

Page 80. *Ne me attingas scelasta*; si pol. Glycerio *non omnia bec*; Touch me not thou Varlet; in faith if I tell not Glycerio of all this, never credit me, page 83. What swear man?

Per tempus advenis; You come in Buddingtime. Here is a light frothy Sentence, and false Translating both, *you* for *thou*; for *advenis* is thou comest; and *advenitis* is *ye* or *you* come.

In page 90. *Tibi ergo*; Yea, *you* Sirrah. Here is a bad word and false; *tibi* is *thou*; and Richard Bernard sayes *you*. *Eho, non tu dixisti esse inter eos inimicitias carnis ex*? Why thou Hangman, thou, didst thou not tell me that they are fallen at debate? *Ego te commotum reddam*; I will anger ever vain in

your heart. What teach to provoke to anger, and Translate false too, is *te, your?*

Andrie, page 98. *Ita me dii ament, credo*; Yea, so God help me, do I believe it. What it seems this taking the Name of God in vain, which is common amongst the Christians in England, have been learn'd out of *Terence*, which Doctor *Reynolds* *Oxfords* Orator calls Elegancy; for this Book is full of such like matter as this, as *Faith*, and in good *Faith*, and *Knave* and *Rogue*, and which is not fit for Christians to use, much less for their Children to learn, and more less for the Students to make their own, as afore-mentioned.

Eunuchi, Act. ij. Scen. iij. page 129. *Nescio hercle*; In good *Faith* I cannot tell thee, Page 133. What teach Children to say in good *Faith*? This Book is full of such Sentences; surely, this Book should be burnt, or laid aside as useless, and not to be called profitable, as *Richard Bernard* doth.

Eunuchi, Act. ij. Scen. iij. page 129. *Ut illum dii deaque senium perdant, qui me hodie remoratus est, meque adeo qui resistit; tum autem qui illum non flocci fecerim*: I would the old *Churles* neck were broken, which hath staid me in my way to day, and a mischief the Gods bring upon my self also truly, that was so mad as to stay still; and also for that I weigh'd not light of him. How now *Richard Bernard*, is this a pitie, pleasant and profitable Poet, who teaches to say old *Churle*, and wish peoples necks to be broken, and to wish the Gods to bring a mischief upon ones self; What sayes *Oxfords* Orator to this, is this Elegancie? What sayes thou now *Charles Hool*? Could thou not chuse a better Book to Translate into *English* for Children to learn in than *Colloquia Scholastica*? Which thou so much commends, and brings that yet famous (as thou calls him) Doctor *Reynolds* to second thee towards the Commendation of it; for sayes thou, he ever bad the young Students get *Corderius*'s Colloquies, and be sure in reading them, to make those Expressions their own, both for writing and speaking, because in them they should find *Terence* and *Tullie*'s Elegancies, applied to their common talk; Is this a fit Orator, or famous? Who can say *Terence* and *Tullie*'s Elegancies, wherein are found nothing but the words of Heathens, not fit to be mentioned amongst Christians; What thinks thou *Charles Hool*, are these Expressions which I already have gathered out of *Terence*, are they Elegant, is that man (though once *Oxfords* Orator) fit to be called famous, that will call this Elegancy? If I should gather out all such words as were of this nature in that Book of *Terence*, I might make a pretty large Volume; and if there were no such words as these in it, yet it ought not to be taught in Schools, what a Player, a maker of Comedies, let this not be mentioned

mentioned amongst Christians, much less to be commended, and called pithy, pleasant and profitable, as before-mentioned.

Eunuchi, Act. ij. Scen. iij. page 131. *Garris*; You prate like a Fool. What a bad word is this, not fit to learn any Child, to call any Fool. And again *Rich. Bernard* hath mis-translated it, by saying *you*, which is Plural; for the word *garris* is *thou* pratest, and *garris* is *you* or *ye* prate.

Eunuchi, Act. iij. Scen. ij. *Ita me Dii ament, honestus est*; page 141. As *God* love me a comely fellow, page 143.

In page 142. *Tace tu, quem ego esse puto infra omnes infimos homines*; Sirrah, hold thou thy peace, whom I repute as the basest *Raskal* in the world, page 144.

Eunuchi, Act. iij. Scen. iij. *Malam rem, abis hinc?* Get thee hence in a mischief. *Non hercle veniam tertio, heu, heu*; For in good Faith I will not come the third time, ho, ho, page 146.

Act. iv. Scen. iij. *Ut ego unguibus facile illi in oculos involem venefico*, page 155. Oh how I could flye on the *Raskal* with my nails, and scratch out the eyes of the juggling Villain.

Page 163. Act. iv. Scen. vi. *Oculi ilico effodientur*; I will scratch out incontinently his eyes, page 164.

Eunuchi, page 166. *Qui (malum) alii?* What other in a vengeance? *Diminuum ego caput tuum hodie nisi abis*; I will crack thy crown even now, except thou be packing. *Ain vero canis? sicine agis?* Saist thou so indeed? thou currish Knave; thou dogged fellow. *Quere, qui respondeat*; Go look, thou shalt not be told of me.

Eunuchi, Act. v. Scen. j. page 169. *Quid ais venifica?* What saist thou *poysonsful* Queen? page 170. *Quid ais sacrilega?* What sayst thou *curst* Queen? page 171.

Act. v. Scen. ij. *Eho paululum impudens*, page 171. Ah shameless Knave, page 173.

Act. v. Scen. iv. page 177. *Ego pol te, pro istis dictis & factis, scelus ulciscar*; I will be revenged on thee in Faith, for these thy sayings and deeds villanous *Raskal*.

Act. v. Scen. v. page 178. *Rogitas audacissime*; Dost thou ask *Cock-brain'd Fool*, page 179.

Act. v. Scen. v. *Nunc minatur porro sese, id quod mechis solet*; And now besides all this, he threatneth to do with him, as customably is done to Whore-masters: that is, he will geld him, page 179.

Act. v. Scen. vij. *Quid est inepta?* What is the matter foolish giggles? page 183.

Eunuchi, Act. v. Scen. vij. *Hem quid dixti pessumia? an mentita es? etiam ridet? a itane lepidum tibi visum est scelus, not irridere? nimium*, page 183. What sayest thou *stinking drab*?

didst thou tell me a lye? yea, dost thou laugh? what thinkest thou it to be so pretty a sport to deride us? the best sport in the world, page 184.

Heavtontim, Act. ij. Scen. iij. page 210. *Hujusmodi, obsecro*; I marrie for Gods sake, page 214. This word *Marrie*, as I have said, and in *Faith*, and in *good Faith*, and *Troth*, is often used in this Book; And is such a spirit fit to mention the Name of God? Who will say, *I marrie for Gods sake*; away with such Books, let them not be mentioned amongst you who profess Christianity.

Heavtontim, Act. iij. Scen. j. page 219. *Menedeme salve*; Neighbour *Menedemus*, good morrow to you. Here the Reader may see where that customary word (good morrow) in *England* and other Nations comes from; even from the Heathenish writers, not from the Saints writings.

Act. iij. Scen. ij. page 225. *Tanto hercle melior*; Marrie so much the better.

Act. iij. Scen. iij. *Rectè sanè*, page 227. Yes, marrie that I will, page 229.

Heavtontim, Act. iij. Scen. iij. *Quid (malum) me tandem censet velle id assimularier?* page 237. What (a vengeance) think you, desire I to have that dissembled long? page 238.

Adelphi, *Quid (malum) bone vir mihi narras?* Act. iij. Scen. ij. pag. 302. What (a vengeance) tell you me of an honest man? page 303.

Hecyra, Act. j. Scen. ij. page 337. *At te Dii deaque perdunt cum isto odio Laches*; I pray God confound thee *Laches* for this thy hatred, page 340. *Dii vortant bene quod agas*; God send you good luck whatsoever you go about. (Mark) Reader this Player (which Dr. *Reynolds* commends his Elegancies as aforementioned) both curses and blesses in one Act; Can he that will say God confound thee, be fit to desire blessings or good luck upon any?

Hecyra, Act. j. Scen. j. *Ita me Dii ament*, page 345. As God help me, page 346.

Hecyra, Act. iij. Scen. iij. *Non novi hominis faciem, at faciam ut noveris? magnus, rubicundus, crispus, crassus, cassus, cadaverosæ facies, dii illum perdunt*, page 357. But I never saw the man, I cannot tell what a man he is; but I will teach thee how to know him, he is a big man, bottle-nosed, wrinkled, fat, fleshy, and eyed lik a Cat. O carraine-like face, O cruel look, ill might he thrive, page 358.

Hecyra, Act. iij. Scen. v. page 359. *At istos invidos Dii perdant, qui hæc libenter nunciant*; But a Break-neck light on those envious persons, who are willing to tell these News, page 361. *Bernard* might as well have said, the Gods confound or de-

destroy these envious Persons ; And so here let the sober Judge, whether this be a fit Book to be taught in Christian Schools.

Phormio, Act.iiiij. Scen.4. page 430. *Eho verbero, aliud mihi respondes, ac Rogo?* Thou *Knave*, dost thou answer me another thing then I do ask? *Quid Rogo narras?* What then do you ask? This is false *Richard Bernard*; *narras* is the second person singular *thou*, and *Narratis* is the second person plural *you*. *Quid ego narrem, opera tua ad restim mihi quidem rediit planissime*; What then should I tell thee? by thy means I am come to this state, that I may go hang my self, *7't te quidem omnes dii deaque superi, inferi malis Exemplis perdant*; And verily, I pray and wish all the Gods, Goddesies above and below, that an evil end may light upon thee for Examples to others.

Act.iiiij. Scen.v. page 433. *Quid tuà malum id refert?* What a vengeance, hast thou to do with it?

Phormio, Act.v. Scen.vj. page 442. *Ad Lenonem hinc ire pergam*; I go presently to the Bawd-house, page 443.

In page 447, *Malum, quod isti dii deaque omnes dunt*; What a mischief hath God sent us here.

Page 448. *Nisi sequitur, pgnos in ventrem ingerere*; Pinch him in the guts, unless he will follow. *vel oculum exculpi: est, sic ubi vos uliscar, locus*. Pull out mine eyes and you will, I'll find a place to be revenged of you.

Phormio, Act.v. Scen.ix. page 451. *Scelus tibi narres?* Thou filth should he tell thee? p. 453. And abundance more of such like Expressions might be gathered out of this Play-book, which is counted in the Schools a pure *Latine* stile, and by some times *Oxfords* Orator called Elegancies; and by *Rich. Bernard*, pithy, pleasant and profitable; But the sober-minded, and who fears God, have cause to avoid such words and such books both, and not to account them Elegancies, nor to make such Expressions their own; but to Judge such, and to esteem them unpleasant and unprofitable, not fit to be mentioned amongst Christians.

A few Examples taken out of a Book Printed in the Year 1655, called a Treatise of English Particles by W. W. Master of the Free Grammar School of King Edward the sixth in Louth in Lincoln-shire; which, as he sayes, his chief Design is to prevent and cure gro's ridiculous Barbarisms committed daily by young Learners; we have spoken something of him already in the former Book, about the Singular and Plural Language, his putting you, which is the Plural word in English to tu, which is the Singular word in Latine: Now we have drawn out some of his Phrases, which to the sober will appear rather to be Barbarismes, then Elegancies.

IN pag. 13. Chap. 13. *Absque juramento, tibi non credidissem;* But for your Oath I would not have believed you. (Mark) this Phrase shews forth a tolleration of an Oath, which is Barbarous, and not a Saints practice, nor Christs Doctrine, which saith, Swear not at all, Matth. 5. And besides in this Phrase is two lyes, for here is your and you mentioned in the English Phrase, and no such word in the Latine, for the Latine is tibi, which is thee, and not vobis, which is you and your.

IN page 36. Chap. 15. *Stultus es, qui huic credas;* Thou art a Fool for believing him. What W. W. is this a fit Phrase to teach in a Christian School, to say Fool, is not Boyes too apt to use such words without teaching? And besides thy false Translation (you Fool) for the Latine which thou puts for you are, is es, which is thou art, and estis is you or ye are; but such Mis-translation is in a manner generally throughout thy Book, and this is a lye, and Barbarismes, to put the Plural word you in English to the Singular tu and tibi in Latine.

IN page 55. *Hercle, me hercle;* In Faith [Truth.]

Page 72. *Ne vivam, si scio;* Would I might never live, if I know.

Page 74. Chap. 28. *Ne sim saluus, si aliter scribo ac sentio;* May I perish, if I write not as [or otherwise than] I thing.

IN page 106. *Faciam te usque ferventem flagris;* I will give your hide a warning. A bad Phrase, and a Mis-translation, both your for thee or thy.

In page

In page 154. *Ego te — si vivo*; Ple be even with you. (Mark) a threatening Phrase, and a lye both, to say *you* for *thee*; for *te* is *thee*, and not *you*. *Liquidò jurare*; To swear with a safe Conscience. Christ forbids it, its not safe to break his Commands.

Page 155. Chap. 48. *Sed Mehercle extra jocum homo Bellus es*; But without (jesting it should have been) thou art in Troth a pretty fellow. What, both jeer and swear in one Phrase.

Page 188. Chap. 58. *Non habet, quo restim emat ad suspendium*; He hath not wherewithal to buy a Halter to Hang himself.

Page 201. *Exi foras scelestè*; Out you Villain.

In the 12th page of *W. W. Praxis* or Practice upon the foregoing Treatise of English Particles, he sayes, *Minimè verò*; Nay marry. What *W. W.* will thou be as bad as Terence a Stage-Player? will thou teach Boyes to say *Minimè verò*; Nay Marry.

In the 6th Dialogue, page 15. *Herclè*; In Troth. What swear again, learned thou this from Terence? whom *Oxfords* Orator so much commends his Elegancies.

In *W. W.* latter part of his Book which he calls *Idiomatologia Anglo-Latina specimen*; or, A Tast of an English-Latine Phraseologie.

Page 8. *Imò verò pulchrè discedo & probè*; Marry, I come fairly of.

page 9. *Misce folia & rursum impertire, distribue*; Shuffle the Cards, and deal them again. What *W. W.* dost thou speak of playing at Cards, is this thy work (as thou sayest) new and useful, both for our own and other Countreymen, to set down such Phrases as this to speak of Cards, &c?

Page 18. *Diminuum ego caput tuum*; I will break your head. *In amore totus est*; Over head and ears in love.

Page 40. *Est ubi vos ulciscar*; I shall find a time to be revenged on you. So these few Examples are gathered out of this Book, which Book, he sayes, is to prevent Barbarismes; and if these and such like Expressions, besides his Mis-translations, putting *you* for *thou*, be not more like Barbarismes than Christianity, let the sober Reader Judge.

Some Examples taken out of a Book called *Bibliotheca Scholastica Instru&issima*; Or, *A Treasury of Antient Adagies, and sententious Proverbs, selected out of the English, Greek, Latine, French, Italian and Spanish*; Published by Thomas Draxe, Batchelour in Divinity.

IN page 4. *Benè agit Deus, utcunque malè agant instrumenta. Impii Divina beneficia corrumpunt. Nullum bonum est, quo quis malè non utatur.* God asketh Corn, and the Devil marreth the Sack. God sendeth meat, and the Devil sendeth Cooks. *Audendum aliquid, si vis esse aliquid*; Faint heart never wan fair Lady.

Page 27. *Ubi turpis est medicina, fateri pudet, Ovid. Quis furor est quæ nocte latent peccata fateri? Ovid.* Confess, and be Hanged.

Page 32. *Lingua quo vadis? Loquitur hyperbolicè.* His mouth runneth over. Backe an ace quoth Bourne. Bate me an ace quoth Boulton.

Page 33. *Omnia pretio metitur, &c.* He would have the Devil and all.

Page 35. *Malè sibi metuit, mens est in tergoribus, Plaut.* His Tail doth make Buttons.

Page 44. *Quod fati decretum est, nemini evitare licet, &c.* He that is born to be Hanged, shall never be Drowned.

Page 45. *Qualis lupus sortitò obtigit, discordia inter eos orta est, Horat. Ubi dissensio ibi non est chorus, &c.* The Devil hath cast a Bone betwixt them.

Page 73. *Cretensis cretensem fallere conatur. Asinam vapidò gestat sub pectore vulpem, non est facile decipere vulpem, &c.* He must have a long Spoon that will eat with the Devil.

Page 78. *Dives aut iniquus est, aut iniqui heres, Plaut. Nunquam vir equus, dives evasit citò. Salvete equorum filie, Arist.* Happy are these Children, whose Fathers go to the Devil.

P. 80. *Semper saturitati juncta est lascivia. Saturatis consubernalis venus, &c.* Licorish mouthed, Licorish tailed.

P. 84. *Qualis Dux, talis Comes, &c.* No marvell it is if the

the Impes follow, when the Devil goeth before.

P. 118. *Amor animæ vacantis passio. In vacuo pectore regnat amor, Ovid.* Lovers live by Love as Larks by Leeks.

P. 134. *Aures delinit Musica, &c.* A man cannot hate Musick except he be deaf.

P. 134. *Arabicus Tibicen; Men. Cæna optima est, in quam choraulæ non venit. Non est ignota gratia magna lyra, Ovid.* Musick is a sweet folly. Musicians are the Parrots of Paradise.

P. 159. *Copia cornu. Felicitas à Deo, &c.* Hom. God save plenty. God in the Ambry, &c.

P. 155. *Medicus sostrum requirit. Omnes Medici pecuniis placantur. Plurima divitiibus Medicus: sed scribit egeno.* God have mercy, filleth not the Physicians Purse.

P. 166. *Exordium est egestatis nihil parcere, Rutil. Ruf. V. nà cum Minervâ est admovenda manus. Magnis opibus exitiosa res luxus.* Spend, and God will send.

P. 173. *Quæ rara, chara, &c.* Far set, and dear bought, are dainties for Ladies.

P. 199. *Est omnium longe deterrimus. Novissimum malum intolerabile maximè. Singulari nequitia.* There cannot lightly come a worse, except the Devil come himself.

P. 201. *Fabula nullius veneris. Asinorum mortes narras. Suum narrat somnium, Cic. Nihil ad rem.* A Tale of a Tub. A Tale of Robbin-Hood.

P. 207. *Fas est mentiri pictoribus, atque Poetis. Peregrinantes difficile est mendacii convincere. Poetæ sunt liberi & pictores.* Travellers may lye by Authority, &c.

P. 211. *Tyrannorum brevis est potestas, &c.* God sendeth a curst Cow short Horns. *Dowis placare avarum. Offam cani obijcere. Ei adulari licet, occidere quem licet, Salust.* To set a Candle before the Devil.

P. 215. *Mala radices altius arbor agit. Mores mali quasi herba irrigua.* A groaning Wife, and a grunting Horse, never fails the Master.

P. 217. *Dulce Bellum inexpertis. Onus nunquam solitus portare molestum, &c.* The black Ox never trode on his foot.

P. 218. *Tranquillo quisque gubernator est. Nihil inexpertum affirmes. De rebus ignotis verba facit. Docet experientia cuncta, in alieno foro litigat, Mart. Nisi Tyrannorum abysus vitæ. In alio mundo, Macrobius.* Many speak of Robbin-Hood, who never shot in his Bow.

P. 231. *Nota mala res, optima. Nulla est tam bona uxor, in qua non invenias, quod conqueraris. Mulier est malum necessarium. Ignis, mare, mulier, tria mala, Eurip. Idem angustum & alios uidi, quod uidi, uidi, Menan. Mulieres raro culpâ vacant. Matrona frugi non est passim obvia.* A profitable

threw, He that will thrive, must ask leave of his Wife.

P. 238. *Dux malorum femina & scelerum artifex*, Sen. *Censente reperire posse exortem culpæ feminam*, Ter. Γυνὴ πάντως ἀχαιώτατος κακῶν. i. e. *Mulier est malum efferatissimum*. Θεσσαυρὸς ἐστὶ τῶν κακῶν κακὴ γυνή

Oriunda è furis. Qualis leonæ est, talis iræ femine. Mala mulier cunctis feris est ferocior. Artificiosa est nocere, mulier quum vult, Val. A fixen, a limbe of the Devil. She can do no more evil than a She-Ape. And many such like frothy, light unsavoury expressions are in the said Authours Book, which writes himself Batchelour of Divinity; but let the sober and honest Reader Judge, whether such Expressions be Divine, the words of the Saints, wholsom words, or the words of Heathens, from whom he hath gathered most of them, as thou may understand by the Authours names, set at the end of some of the Sentences: I could gather many more out of that Book, which are not fit to be mentioned among any that fears God, or knows what Divine is; for if the Authour had been Divine, he would not have sent a Book abroad into the world stult with prophane and old Wives Fables, which the man of God was to refuse, 1 Tim. 4.

Here follows some few words gathered out of a School-Book called P. Ovidii Nasonis Sulmonensis de Arte amandi, Liber 1. Of the Art of Love. And Ovid. in that Book begins thus;

*Si quis in hoc artem populo non novit amandi,
Me legat, & lecto carmine, doctus amet,*

The same by one is Englished thus in Verse.

If there be any in this Multitude,
That in the Art of Love is dull and rude,
Me let him read, and these my lines rehearse,
He shall be made a Doctor by my Verse.

And so he goes on and sayes in page 397. *Inque meo nullum carmine crimen erit*. And there shall be no fault in this my Verse, p. 2. in the English.

And now we will try whether he speaks true or not, when he sayes there shall be no fault in his Verse.

In page

In page 397. *Principio, quod amare velis, reperire labora,
Qui nova nunc primum hostes ad Arma venis.
Proximus huic labor est, placidam exorare puellam
Tertius ut longo tempore duret amor.*

First thou that art a fresh man and art bent,
To bear Loves Armes and fellow Cupids Tent,
Find whom to Love, the next thing thou must do,
Learn how to speak her fair, to plead and woo,
Lest having won thy Mistress to thy lure,
I'll teach thee how to make that Love endure.

And so he goes on with a great deal of light and unclean Expressions, in that 397th page.

In page 398. *Tu quoque materiam longo qui quæris amori,
Ante frequens quo sit disce puella loco.*

And thou that studiest to become a Lover,
Learn in what place most Virgins to discover, &c.

Tot tibi nanque dabit formosas Roma puellas:

Hæc haberi, ut dicas quicquid in orbe fuit.

Behold the populous City in her pride,
Yields thee more choice than all the world beside.

Gargara quot segetes, quot habet Methymna racemas,

Æquore quot pisces fronde teguntur aves.

Quot calum stellas, tot habet tua Roma puellas, &c.

More Ears of ripe Corn grows not in the Fields,

Nor half so many Boughs the Forrest yields:

So many green Leaves grows not in the Woods,

Nor swim so many Fish in the salt Floods,

So many Stars in Heaven you cannot see,

As here be pretty Wenches, Rome, in thee.

(Mark) If these be not lyes, and he tells us before,

Inque meo nullum carmine crimen erit. And there
shall be no fault in this my Verse.

And does he not speak here many lyes, as already I have mentioned? For these words stirs up lust beside the lyes; and so not fit to be taught in Christian Schools, but to be burnt.

In page 400. *Si qua repugnabat nimium, comitemque negabat,
Sublatam Cupido vir tulit ipse sinu.*

Atque ita, quid teneras lacrymis corruptis ocellor,

Quod Matri Pater est, hoc tibi, dixit, ero.

But if any

If any strived against it, strait her man,
Would take her on his knee, whom fear made wan,
And say, Why weepest thou? Sweet, What ailest,
my dear?

Dry up those drops, these Clouds of sorrow clear.
I'll be to thee, if thou thy grief wilt smother,
Such as thy Father was unto thy Mother. p. 6.

In p. 401. *Proxima à Damina nulla prohibente sedeto,
Jungo inum lateri, quam potes, usque laetis, &c.*

But where thy Mistress sits do thou abide,
Who shall forbid thee to attain her side, &c.

With such like lascivious Expressions he goes on in that pag.
and saith he in the same page;

*Protinus officii precium, patiente puella,
Contingent oculis crura videnda tuis.*

Happily thy dutious Guardian such may be,
That thou her foot or well-shap't leg may see, &c.

Here the Reader may see for what already hath been taken
out of this Book, that such words are not fit to be mentioned
in Christian Schools; But read on and see what Counsel he
gives men to encrease lust, though he call it Love, as to dis-
semble, to taste sweet viands, and to drink wine, &c.

In p. 404. *Ille, vel ille duces, & erunt, quæ nomina dicas:*

Si poteris, vere, si mitius, apta tamen.

Dant etiam pasitis adiutur convivium mensis,

Est aliquid præter vina, quod inde petas.

That man's a Conqueror, captives they that tremble,
Speak truly, if thou canst, if not dissemble.

Thence if you go to Banquet and sit down,

To taste sweet viands, and to drink around,

There may thy thoughts unto my Art incline,

Observing Love, more than the Crimson Wine.

Vina parant animos, faciuntque caloribus aptos,

Cura fugit multo diluiturque mero.

Tunc veniant risus, tum pauper cornu sumit,

Tunc dolor, & cura, rugaque frontis abito.

Tunc aperit mentes, exo rarissima nostro,

Simplicitate, artes excutiente Deo.

Illic sepe animos juvenum rapere puella;

Et unum in vinctis, ignis in igne fuit.

Wine doth prepare the Spirits, heats the Brain hot,
Expels deep cares, makes sorrows quite forgot.

Loves

Love's mirth, breeds laughter, makes the poor man
proud,

And not remembring need to laugh aloud,
Sets ope the thoughts, doth rudeness Banish,
Refineth Arts, and at Wines sight woes vanish.

In Wine hath many a young Mans heart been took
And born away in a fair Wenches look,

In Wine is lust and rankness of desire,

Joyn Wine and Love, and you adde fire to fire.

In p. 406. *Utque viro furtiva venus, sic grata puella est :
Vir male dissimulat, testis illa cupit.*

Stoln-pleasure, which to men is never hateful,

To women, is now and at all times ever grateful,

The difference is, a Maid her Love will cover,

Men are more impudent, and publick Lovers.

In p. 408. *Omnia seminea sunt ista libidine mota,*

Acrior est nostra, plusque furoris habet.

Ergo age, ne dubita cunctas superare puellas.

Vix erit è multis que neget una tibi.

Quæ dant, quæque negant, gaudet tamen esse rogata

Ut jam fallaris, tuta repulsa tua est.

Sed cur fallaris, cum sit nova grata voluptas ?

Et capiant animos plus aliena suis ?

Fertilior seges est alienis semper in agris,

Vicumque pecus grandius uber habet.

Sed prius ancillam captata nosse puella.

Cura sit, accessus molliet ista tuos.

Proxima Consiliis domina sit ut illa videto,

Nève parum tacitis conscia fida jecit.

Hanc tu pollicitis, hanc tu corrumpere rogando,

Quod petis, ex facili si valet illa, feres.

Illæ leget tempus (Medici quoque tempora servant)

Quo facilis Domina mens sit, & apta capi.

Mens erat apta capi tunc, cum latissima rerum,

Ut seges in pingui luxuriabit humo

Pectora dum gaudent, nec sunt astricta dolore,

Ipsa patent, blanda tum subit arte venus.

Chief mischief all by Womens lust engender,

Some of their hearts be tough, though most be tender,

Womens desires are burning, some contagious,

Mens are more temperate far, and less outrageous,

Then in my heart proceed nor doubt to enjoy,

And win all Women be they nere so coy.

Use them by thy directions, being learned by thee,
 Not one amongst a thousand will deny thee.
 Yet love they to be urg'd by some constraint,
 As well in thine, which they deny as graunt;
 But take then no repulse, ist not a Treasure,
 To enjoy new delights, and taste fresh pleasure.
 Variety of sweets are welcome still,
 And acceptabest to a Womans will:
 They think that Corn best in anothers Field,
 Their Neighbours Goat the sweetest Milk doth
 yield.
 But first ere siege be to thy Mistris laid,
 Practice to come acquainted with her Maid.
 She can prepare the way, seek thy Redress,
 And by her means thou maist have sweet Access,
 To her familiar ear your Counsels show,
 And all your private pleasures let her know:
 Bribe her with Gifts, corrupt her with Reward,
 With her that's easie, which to thee seems hard,
 She can chose times, so times Physicians keep,
 When in thy Mistris Armes thou safe maist sleep,
 And that must be when she is apt to yield,
 What time the ripe Corn swells within the Field,
 When Banisht sorrows from her heart remove,
 And gives mirth place, she lyes broad wake to Love.

In p. 409. *Sed propera, ne vela cadant iraque residant:*
Ut fragilis glacies, interit ira mara.
Quar, an hanc ipsam profit violare ministram?
 Yet ere her furious anger hath strook sail,
 Rage in the Sea delay consumes and dyes
 Like Ice against the Sun; no grace despise
 That from the Hand-Maid comes, with all thy power
 Seek by convenient means her to deflower.

In p. 413. *Forſitan & primò veniet tibi littera triſtis,*
Quæ roget, ne ſe ſollicitare velis.
Quod rogat illa, timet: quod non rogat, optat ut in-
ſeſ.
Inſequere, & voti poſtmodò compas eris.
Interea ſive illa thera reſapina feratur,
Leſſicam Domina diſſimulanter adi.
 At first perhaps her Letter will be ſowr,
 And on thy hopes her Paper ſeems to lowr:
 In which ſhe will Conjure thee to be mute,
 And charge thee to forbear thy hated ſuite,

Tush what she most forwarms she most desires,
 In frosty Woods are the hottest fires.
 Onely pursue to reap what thou hast sown,
 A Million to a Mite she is thy own.
 If thou by chance hast found her in some place,
 Down with her back, and upwards with her face.
 Occasion smiles upon thee, thank thy fate,
 Steal to her, besides with a Thievish gate.

If I should take out all these light, vain lascivious verses contained in this Book, I might make my self and the Reader sick; and so I forbear to set down any more Examples out of this filthy Book, which hath been learned in the English Schools for many years by past: So this that I have set down here; is but a touch of what may be set down afterward, if this Christian Nation (so called) do not burn all these Heathenish Books; if the Lord will (if I live) they may hear more from me hereafter about this matter; but now I proceed to enquire forth some Examples out of other Books, approved and commended by many in *England*, but denied and judged by all who fears God in it. And so much at this time about *Ovid. De Arte Amandi*; Of the Art of Love.

Here are some words gathered out of a Book called Phrasologia Puerilis Anglo Latina, in usum Tirocinii Scholaestici: Or, Selected Latine and English Phrases, wherein the Purity and Propriety of both Languages are Expressed; very useful for young Latinists, to prevent Barbarisms, and Bald Latine-making, and to initiate them in Speaking and Writing Elegantly in both Languages; Recognized by W. Du-gard late Master of Merchant-Taylor School.

Reader, Mind that the Authour of this Book is one John Clark Batchelour in Divinity, sometimes Master of the Free-School in Lincoln.

Sayes the Post-Script; The whole Phrasologia is for the most part gathered out of that Golden work of
 D Erasmi

Erasmi Colloquia, worthy the often reading by all
Scholars.

IN page 6. *Nihil nobis cum fronte Stoïca. Valeant cura.*
Hang sorrow. *Veterator nequissimus.* A notable Knave.

P. 7. *Sapientior Diogine Aristippus.* Give a man that will
eat his meat. *Ego sphingem præstisti, tu Oedipus esto.* Riddle
me.

P. 8. *Veretundè mentiri.* To lie a little.

P. 9. *Ministrarem illi Nympha si proprius affiderem.* I would
serve that fair Maid were I nearer. *Tu calles quo gestu sit mi-*
nistrandum istis veneribus. You can fit the Tooth of such La-
dies. (Mark) vain words, and false Translation you can fit,
&c. when its *tu calles*, not *vos calleis vola furcifer*; make haste,
Sirrah.

P. 10. *Mentiris uenifica.* You lie you Queen. This is false
Translation; *Mentimini* is you lie, and *Mentiris* is thou liest.
Abi in malum rem Ganeo. Walk Knave, walk. *Tuas minas*
flocci facio. Non te pili facio. A Fig for you. Bad words and
Mis-translation, you for thee, and thy, tuas and te, not wor nor
vestras, you nor your.

P. 11. *Abstine sus, non tibi spirat.* Hands off beast, it is
not for you. What you again, and an unfavoury Phrase both,
who that's worthy would read this often but Judge it?

P. 14. *Errones hoc & illuc circumcursitanter?* Vagabond
Rogues.

P. 15. *Si Calceum induisses, tum demum sentires quâ parte*
urgerer. Every man can rule a shrew but he that hath her.

P. 17. *Velle nolle.* In spite of your teeth. A froward Phrase,
and false Translation, its not *velitis* nor *volitis*, your, is a Plural
word; and a Child that reads his Accidence, can tell thee
that *velis* and *nolis* are Singular words.

P. 20. *Citius miscerem illis toxicum.* I will see them hang'd
first. *Sesqui-Hereticus.* An arrant Heretick. *Galatea, Enter-*
pe, Calliope, Callirrhoe, Melissa, Venus, Minerva. Sweet-heart,
Honey, Duck. *Tiphone, Megara, Aleto, Medusa, Baucis.*
Dirty Slut, Drab.

P. 22. *Extimè lineus, intimè laneus.* A very Hypocrite, a
white Devil.

P. 24. *Dignus qui non simplici suspendio pereat tantus arti-*
fex. He is worthy to be hang'd a thousand times. *Belli ho-*
munculi. Boon Companions. *Ad Calendæ Græcæ.* At later
Lammas.

P. 29. *Honos sit auribus.* Sir Reverence. *Minimum ab fuit*
quin risu dissiluerim. I was almost burst with laughing.

P. 30. *Bachus in exuvio Leonis.* Polyphemus cum Codice.
A Cow

A Cow with a Cart Saddle. *Totam faciem ruber reddidi.* I pummelled him soundly. *Non Chiur sed Cow.* A lucky cast. *Convolvere talor & Mittere.* To cast the Dice.

P. 31. *Quota venus finiet ludum?* how many Fises shall we make up?

P. 40. *Lude ingenué, lude legitimé.* Play fair. *Noster hic ludus est.* The Game is ours. *Adst fortuna, benè vertat.* God send us good luck. *Sceleratus ille laterculus obstitit.* That Scurvy rub hindered. *Ingens jactus.* A brave cast. *Salutis Ranarum.* Leap-Frog. And such like Expressions are in this Book, which all that fears God, and are taught of him, will not mention but Judge; and that spirit in *John Clark* Batchelour in Divinity both, who publishes such words to be taught in Schools to prevent Barbarismes, and bald Latine making; but such Expressions as these leads into Barbarismes, and do not prevent them; but read on, you shall hear more of *John Charles* phrases in another Book, but a little more of this.

P. 42. *Reliæo fetore ad quem Collatum oletum videri possit Sampsuchinum aut foliatum.* Stink like a Polecat.

P. 43. *Simiam veriùs diceret quam hominem.* A very Jackanapes. *Venter prominulus.* A Swag-belly. *Suaviter invite.* Be merry Sirs. *Totus echinus asper.* Not to be handled with a pair of Tongues.

P. 45. *Tibi dico malè, non vale.* A shame on you. You for thee again, beside the unchristian Expression. *Timidi nunquam statuere tropæum.* Faint heart never won fair Lady.

P. 47. *Mentiris splendide.* You lie with a latchet. Here is you again for thou, as I said before *montimini* is you lie, and *mentiris* is thou liest. *Malis agi furit.* The Devil is in them. *Ut incredit testudo!* How like a Snail he go's! *Ut respon-sat nebulo?* How you talk Sirrah?

P. 48. *Vapulabis largiter.* I will Cudgel your Coat. Your for thou. *Hæu furcifer.* You Sirrah! So hoe!

P. 49. *Quis Deus aut quis ventus te illuc adiegit?* What wind brought you hither. You again for te, and a light unfavoury Expression, an old Wives Fable, to be shunned of all who are Divine.

P. 50. *Ingens obambulat patera.* The Cup walke's round.

P. 55. *Spes sua decollat.* Hope hang's him.

P. 56. *Lata satit principia — sed quid longa dies?* It is honey Moon yet.

P. 58. *per rimulas lupum vidgo.* Peep; I see, or I smell a Knave.

P. 61. *Abi hinc in malam crucem.* Get thee hence with a mischief.

P. 64. *Latet anguis in herbâ.* The still sow eat's up all the drass.

P. 68. *Excusiam tibi dentes.* Ple dash out thy teeth. *Terre filius.* A base fellow.

P. 69. *Ouem in fronte, lupum in corde gerit.* He looke's like a Saint, but is a Devil. *John Clark*, are not they so, who call themselves Divine, and yet set forth and allow words, Books and writings that are prophane?

P. 78. *Mari aquam addere.* To greas a fat Sow in the Tail.

P. 79. *Triticum advexi & hordeum vendo.* I have brought my Hogs to a fair Market.

P. 80. *Ut argivum Clypeum abstulerat ita gloriatur.* He brag's as if he had harrowed Hell. *In pistrinum te dedam.* Ple send you to Bridewell. (you again for te.) *Diis inferis devotus.* Cursed to Hell. *Tuam non moror morositatem.* A fart for your anger. How now *John Clark*, is this spoken like a Divine, do's such an Expression as this become a Divine, besides thy bad Translation, to put *your* for *thy*? But this is thy common road throughout thy Translations.

P. 81. *Ego faciam ingratis tibi.* Ple do it in spite of you. False again.

P. 82. *Ego te commotum reddam.* I will vex every vein in your heart. What *your* again for thee?

P. 83. *Sanè quidem.* Yea marrie. What swear *John Clark*? So I end this Phrase-Book, and proceeds to thy other, for if I should set down all these unsavoury, unwholesome, unchristian, undivine Expressions, contained in this thy Phrase-Book, I might have taken it all; for the words in it are light, vain and frothy, not becoming a Divine; and not worth Recognizing by *W. Dugard*, late Master of Merchant-Tailors School, nor not fit to be taught in Christian Schools, though they be gathered out of that golden work of *Erasmii Colloquia*, worthy the often reading (as the Post-script mentions) by all Schollars; but all who are taught by God and his Schollars, will avoid such Books, and Judge them and the Authour too, though he be called a Divine; and though they be taken out of that Golden Work of *Erasmus's Colloquies*, and be Recognized by *W. Dugard*; yet they who are taught of God sees such Books and Phrases both, to be out of the Trnth, and far from pure language, which its said in the Title-page already mentioned, that the purity and propriety of both the Languages are Expressed; this is not so, for in a manner throughout thy Book thou puts the Plural for the Singular; and this is neither proper nor pure, but bald and Barbarous both, which thou sayes is to prevent it; but any who reads these bad words and Phrases, may soon see that such vain and prophane Expressions and old Wives Fables (which the man of God was to shune) will rather encrease Barbarisms than prevent them.

Now

Now I come to gather out some bad undivine, unchristian Expressions, out of a Book of the said John Clark, who writes himself Batchelour in Divinity, sometimes Master of the Free-School in Lincoln: But first I set down the Title of his Book, which he calls Phrascologia Puerilis, sive Elegantia Sermonis, Latini pariter atque Anglicani, capitatim concinnata, atque in Methodum Alphabetariam distributa, in usum Scholastici Tyrocinii:

Polit^{us} utpote puerilem, ad utriusque Linguae politiem, in peculiari suo vicissatim idiomate, dirigentes. Or, *Selected Latine and English Phrases, very useful for young Latinists, to prevent Barbarismes and bad Latine making, and to initiate them in speaking, and writing elegantly in both Language, &c.* Printed at London in the year 1655.

This John Clark says in his Preface Directory, I may say hereof (saith he) as Erasmus of himself of his Colloquia Familiaria, in his Epistle to young Frobenius, vicit libellus tibi dicatus Expectationem nostram; ille, sic adamatur, sic rapitur, sic teritur manibus studiosae juventutis, ut & patri tuo fuerit subinde Typis excudendus, & mihi novis accessionibus identidem locupletandus. — I could never have dreamt (saith he) that so poor a piece as this of mine is, could have found so good acceptance of Schollars, or such entertainment in the world, who hath despised the day of small things. There is hope (saith he) Learning will not quite go down yet, though some call it, the Language of the Beast. Scientia non habet inimicum nisi Ignorantem — Instrumentum est ad omnem vitam literatura. Quomodo repudiamus secularia studia, sine quibus divina esse non possunt? Tert. G Rea-

Reader, In this Book are contained most of the unsavoury Expressions, which I have already mentioned; and therefore I forbear so much as I can to rehearse the same Phrases over again; for if I should mention them, and all other Expressions contained in this Book, that are not worth the reading, but to be Judged, I might leave out little; and so I give a touch of some unchristian-like Phrases taken out of the same Book.

P. 1. *Porcis, aut bubus Cypriis projiciendum*, A Sir-reverence for Swine to muzzle in.

P. 2. *Mitto ructus alliatos, ventris flatum, & habitus putres*. He not say what belching, fizling and filthy smells there were.

P. 5. *Nonne vides camelum saltantem?* See my Dog dance a Jig.

P. 7. *Quid, malum! hic vult sibi?* What a Rope means the man?

P. 9. *Prorsus examinatus extitit*. His Breech made Buttons.

P. 13. *Eadem operâ adducite huc mendicos omnes, è pontibus, ac triviis*. Tag, Rag and long Tail.

P. 18. *Substruxissem illi fasciculum urticarum*. I de have netled him to some purpose. *Perfunderem illum lotio*. I de pour a Piss-pot on's Head.

P. 19. *Effunde in urticetum*. Nettle him soundly.

P. 29. *Eorum ego vitam mortemque juxta aestimo*. Neither good to Hang, nor Hold.

P. 30. *Is pugnas sentiet meos*. He shall feel my fists. *Levavi injeci capillis, dextra pugilem egi*. I caught him by the Hair and cufft him, while I could stand. *Sugillavi eum Magnificè, totamque faciem tuber reddidi*. I Lugg'd him lustily, I Pummel'd him soundly, I Boxt him to some purpose. And several such like Phrases in that page to this purpose; whereby it appears that this Divine John Clark tollerates such things in Children, that speaks so much of it.

P. 37. *Corvino admodum Colore*. As black as the Devil, God blefs us.

P. 74. *Tibi quidem sanum esse oportuit, si pabulum daretur te dignum*. Hay and a Halter is fitter for you. A bad Phrase and false Translating, you for thee.

P. 80. *Quidam amosus, pannosus, pediculosus est, lividus, exsuccus, facie cadaverosa, cranium habebat vix tres pilos, quoties loquebatur claudibat oculos*.

P. 151. *Cur non emisisti restim suspendio?* Why do not you not buy an Halter and Hang your self? *Crucem mernisti.* Thou deserve Hanging. Bad words and false Translation, *you* for *thou*, it's not *emisisti* nor *mernisti*, *you* have bought nor *you* have deserved, but *emisisti* and *mernisti*, *thou* hast bought and *thou* hast deserved.

P. 218. *Agamus festum diem.* Let's frolick it now. *Genialitur cenabimus.* We'l fare like Emperors, be as merry as Cup and Can.

P. 219. *Amaranthis redimite tempora fertis sollicitate chelyn.* And many such like Expressions which were long to rehearse.

P. 236. *Me domine, domine, domine, accipe.* I am wholly yours. *Ad omnia tua imperata paratus.* At your service, Sir; ready at your Beck. *Observantissimus, & studiosissimus vestri.* Your observant servant. Are not these foolish Complements, and Mis-translations both? For *tua* is *thy*, and not *your*; here this Divine encourages Children to give flattering Titles unto men, which the Children of God cannot do, least their Maker cut them away.

P. 41. *Ipsa invidia spectante ac ringente frustra.* In spite of the Devil.

P. 245. *Opus Apelle Dignum.* A curious Picture indeed. *Pictura non invenusta.* A very gallant draught. *En graphicè effigiatam, & ad vivum depictum imaginem!* See what a gallant Picture it is. *Depictum est ad Nativam effigiem.* Limn'd to the life. Friend is this Divine-like, to commend Pictures? Is not this Popery.

P. 264. *Cani das paleas, asino ossa.* You give a shoulder of Mutton to a sick Horse. This is a bad Phrase, and a Mis-translation both, *das* is *thou* givest, and *datis* is *you* give.

P. 266. *Numen testor sanctissimum.* I take God of Heaven to Witness. Is it fit to teach Boyes to make protestations, and to take the Name of the pure God in vain? Christ sayes, *swear not at all*: And so this Book is not fit to go abroad in Schools amongst Children, that is so filled with unsavoury, unwholsom, unchristian, undivine Expressions; I have given but a touch of some few of those many bad unwholsome Expressions, which are contained in several School-books taught Children in England; but all who make Conscience of speaking evil words, which corrupt the good manners, will avoid such words and Books both: Surely, John Clark Batchelour in Divinity, Charles Hool Master of Arts, William Walker, Richard Bernard and others, who have Translated such Books, and have so much commended them to the world, will cease to proceed any further in such a work

as this, which corrupts the earth with noysomness; but if they will Translate, and set forth Grammars in any Language for any Children to Learn, let them give Scripture Examples forth of the Bible, in any Language they profess to Teach, whether Latine or Greek, or others, and not borrow from the Heathens to Learn Languages; this is but a little of what I could say in this matter, or may say hereafter, if the Lord will. Your books may get entertainment in the world, which lyes in wickedness, for the world loves its own; but they who are Redeemed and Redeeming out of the world, and its words and manners and customs, cannot but testify against such books that they be evil: and wo worth that day, that ever I spent so many years, as I have done in reading these and such like books, for the end of such things is sorrow and vain; and he who gathers out these unwholsome words already mentioned, intends never to read them again hereafter, unless it be to witness against publishers and promoters thereof, and that spirit for ever.

JOHN STUBBS.

The Pope set up you to one in his pride, and it is the pride which cannot bear *thou* and *thee* to one but must have, and would have you from the Author their Father in their pride, which must not but have the word *thou*, which was before their Father the Pope was, which was Gods language, and will stand when the Pope is ended,

G. F.

FINIS.

Consistors of the said words, which certain men
matters, will hold their words and books, but
John Cambridge in Divinity, Richard B. and others who have
Arte, William B. and others who have
Translated their books, and have to much recommended them
to the world, will cease to proceed any further in such a work

